

مَنْ مَنَ مَا جَلَدُكَ

مَنْظَرُ الْمَلَاخَةِ الْفَلَكِيَّةِ فِي الْخُطِّ الْهِنْدِيِّ وَبِحَارِ الشَّاطِئَةِ
فِي الْقَرْنِ الْتَّاسِعِ الْهَجْرِيِّ / الْخَامِسِ عَشَرَ لِيَلَدِي

تأليف

إبراهيم خوري

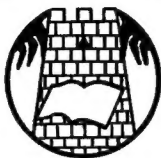
المجلد الثاني



إشراكية

للدراسات والنشر والتوزيع
دمشق - سورية

مَرْكَزُ الدِّينِ وَالْأُخْلَاقِ وَالْإِسْلَامِ بِبَغْدَادِ



حَرْفٌ مَجْلَدٌ

مَنْظَرُ الدَّلَاةِ الْفَلَكِيَّةِ فِي الْخَطِّ الْعَرَبِيِّ وَجَاهِ الشَّاطِئَةِ
فِي الْقَرْنِ الْوَاسِعِ الْعَرَبِيِّ الْخَامْسِ عَشَرَ لِيَلَاوِي
لِلْخَطِّ الْوَاسِعِ

شِعْرُهُ الْمَسْلُوحِي

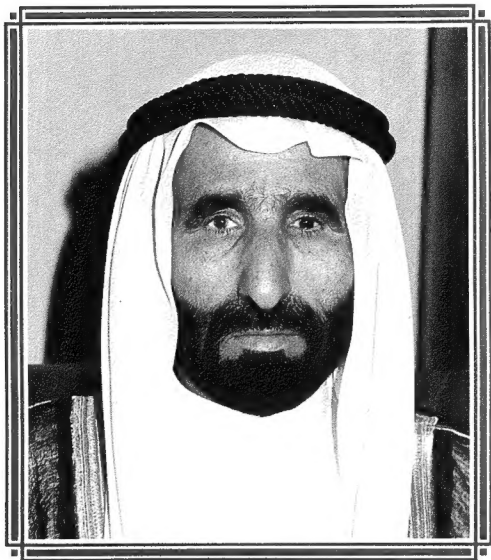
حَاوِيَةُ الْإِخْتِصَارِ فِي أَصُولِ عِلْمِ الْجَوَارِ
تَرْجَمَتُهَا الْإِنْكَلِيزِيَّةُ وَتَرْجَمَةُ السَّفَالِيَّةِ
تَحْقِيقُ وَتَحْلِيلُ وَتَرْجَمَةُ

أَبْرَاهِيمَ حُورِي

كِتَابُ الْبَدَايَةِ



سِلْسِلَةُ الْمَلَاخِطَةِ الْعَرَبِيَّةِ الْفَلَكِيَّةِ



صاحب البيت الشيخ محمد بن محمد الفاسي
حسبك إمارة رأس الخيمة



سـمـو الشـيـخ خـالد بن صـبـح القـائـم
و لـيـت العـتـهـد و نـائـب الحـاكـم

تصليح

يأتي اصدار تصانيف أحمد بن ماجد في جزئين لشعره الملاحي وجزء لنثره ، ضمن سلسلة الملاحة العربية الفلكية ، من اصدارات كتاب الابحاث لمركز الدراسات والوثائق برأس الخيمة ، خطوة علمية جديدة في احياء مؤلفات عالم البحار العربي ، ابن مدينة جلفار التاريخية في دولة الامارات العربية المتحدة .

وتتمثل أهمية هذه التصانيف في كونها تشمل جانباً واسعاً من اراجيز ابن ماجد وقصائده العلمية ، سواء منها ما يتحدث عن علم الملاحة وتجاربه ، أو عن علم الفلك وقياساته ، أو عن علم الجغرافية واكتشافاته . وكلها علوم ومعارف ما يزال البحارة يستفيدون منها في اسفارهم وتنقلاتهم بين موانئ الخليج العربي والبحر الأحمر وموانئ المحيط الهندي عامة .

لقد عمد المركز ، بتوجيهات سامية من صاحب السمو الشيخ صقر بن محمد القاسمي ، حاكم امانة رأس الخيمة ، وبمتابعة من سمو الشيخ خالد بن صقر القاسمي ، ولي العهد نائب الحاكم ، وبإشراف سمو الشيخ سعود بن صقر القاسمي رئيس الديوان الأميري ، الى البحث والتنقيب عن كتب ابن ماجد ومؤلفاته الشعرية والنثرية ، اضافة الى جمع ما كتب عنه من دراسات وابحاث سواء كانت باللغة العربية (وهي قليلة) أو باللغات الاجنبية (وهي الأكثر أهمية) ، كذلك اقتنى مركز امانة رأس الخيمة مخطوطات ابن ماجد أو مصوراتها ليحيط بكل ما يتعلق بهذا العالم الجليل من علوم ونظريات وغترعات وتحقيقها ودراستها ونشرها وفق الاصول العلمية .

وفي هذا السبيل يقوم تعاون مثمر بيننا وبين عدد من الاساتذة الاجلاء ،
ومع الجهات العلمية المهمة بهذا الشأن . فكان انجاز هذه السلسلة التي بدأناها
بكتاب (أحمد بن ماجد منظر الملاحة الفلكية في المحيط الهندي وبحاره الشاطئية في
القرن التاسع الهجري / الخامس عشر الميلادي) ثم هذه الاجزاء الثلاثة ، بالتعاون
مع الاستاذ الباحث والمحقق ابراهيم خوري ، الذي له باع طويل في العلوم
البحرية والفلكية وفي مؤلفات ابن ماجد على وجه الخصوص . والعمل جار
لانجاز طباعة عدد آخر من الكتب التي تبحث بعلوم ابن ماجد وانجازاته .

وأملنا كبير أن يجد القارئ العربي في هذه الاصدارات العلمية المراجع التي
طلما افتقدتها المكتبة العربية عن عالم من أشهر علماء العرب في الغرب ، وعن علوم
نهل منها الفكر الأجنبي في مسيرته الحضارية العلمية المتزايدة .

والله ولي التوفيق

احمد جلال التدمري
مدير مركز الدراسات والوثائق

مقدمة عامة

آلينا على انفسنا ان ننشر تباعا تصانيف العلوم البحرية عند العرب ، لتوفّر للباحثين نصوص صحيحة يعملون على اساسها . فجاء هذا الجزء ثانيا في ترتيبنا ، وضمّناه بعض شعر ابن ماجد الملاحي . ونأمل ، بعون الله ، ان ننجز اصدار باقي الاجزاء في مستقبل قريب .

وقد قدّمنا شعر ابن ماجد على نثره ، لأن الشعر ديوان العرب ، ولأن شعره ديوان علمه الغزير وتجاريه الفريدة ، وابتكاراته الجديدة في علم البحر ، وديوان ما كتب قبله في الملاحة البحرية عند سائر العرب ، وعند الشعوب القاطنة في سواحل بحر الهند من زنج وشوليان وغيرهم . وليس نثره سوى شروح وتعليقات ، مجموعة في كتاب تارة ، ومتفرقة في وريقات احيانا اخرى (الفصول) ، اراد بها توضيح بعض نظمه الذي استعصى فهمه على بعض المعاملة المعاصرين له ، أو خشي ان يستعصي في مستقبل الايام على بعض قرائه من ربانة او باحثين .

وأحمد بن ماجد رائد «بالشعر العلمي الملاحي» او بالملاحة العلمية في الشعر ، على الرغم من تقصيره الصارخ ، باعتزافه ، في سلامة اللغة احيانا ، وفي سلامة الالوزان احيانا اخرى . فلم يسبقه احد من العرب ، ولا حتى من العجم او الهنود او الفرنج ايضا ، الى تصنيف مبادئ علم بحر عصره وما قبل عصره ، بتمامها وكما لها ، نظما في عدة بحور شعرية ، وفي ابيات تجاوز عدد ما نعرفه منها ٤٦٠٣ ابيات ، وصلت اليها في ٢٤ ارجوزة وقصيدة ، تشمل اطولها على ١٠٨٢ بيتا ، واقصرها على ١٣ بيتا . ولابن ماجد كثير من الاراجيز والقصائد الملاحية ما تزال مفقودة حتى الآن ، نأمل ان يعثر اهل العلم عليها عاجلا او آجلاً .

وبالله التوفيق

ابراهيم خوري

تمهيد

لم اضمن كتابي السابق تحليلاً لما نشره الباحثون العرب من مقالات أو كتيبات صغيرة عن أحمد بن ماجد وعن تأليفه - باستثناء - ما يتعلّق منها بمواقفهم من قضية الارشاد الزائفة . وارجأت بحث هذه الدراسات العربية إلى كتاب مستقل لاحق سوف اصدره بعد طبع نصوص ابن ماجد المحققة ووضعها بين أيدي القراء وأهل الفكر . ولي كلمة لابدّ من قولها بشأن تحقيقها وتحليلها .

أولاً - تحقيق تصانيف ابن ماجد

خرجت في نشرها على «شبه عرف» ابتدعه المستشرقون قرآن وشوموفسكي وتييتز . فالأول صوّر تصويراً مخطوطة باريس واعتمد عليها في كل ما كتب . وصوّر الثاني تصويراً أيضاً مخطوطة ليننغراد، وترجمها إلى اللغة الروسية . وتبنى الثالث ترجمة كتاب الفوائد في أصول علم البحر والقواعد إلى الانكليزية عن مخطوطة باريس على علائها . وهذا يعني ان جميع أبحاث هؤلاء المستشرقين ارتكزت على نصوص يشوبها التحريف والتصحيف وأخطاء النسخ والاعلاط النحوية واللغوية التي يحتمل احتمالاً فقط ان يكون ابن ماجد قد وقع فيها في أثناء تصنيفه كته ، ويعود كثير منها الى ضعف ثقافة النساخ ، فشوّهت بالتالي تشويهاً خطيراً الملاحاة العربية المعروضة فيها ، لا سيما ان جميع المخطوطات المعروفة تنطوي على اسقاطات متفاوتة الحجم والعدد ، لكنها تكمل بعضها متى حققت .

وتلافيت هذا النحى الخاطيء ومضاعفاته بتحقيق كتب ابن ماجد ،
واتبعت فيه القواعد التي وضعها السلف الحكيم . ولما لم تتوفر حتى الآن نسخة
بخط المؤلف لا يجوز الجدل في نصها ، ولا نسخة مقروءة عليه لما القيمة ذاتها
تقريباً ، نَحْتَم على تطبيق طريقة مقارنة النسخ الموجودة وتثبيت نقاط التباين بينها في
الحواشي ، وتحليل نصها من شتى الأخطاء ، جهد المستطاع ، اعتماداً على
الاستقراء والاستنتاج والسياق الخ ، وعلى خبرتي الطويلة في التحقيق ومطالعتي
الكتب المحققة . وتنوعت بعض التفاصيل في منهجي حسب مقتضيات الحال في
الحاوية أولاً ، ثم في بقية الأراجيز والقصائد ثانياً ، ثم في كتاب الفوائد ثالثاً
وأخيراً . وأبدأ الآن بما يخص الحاوية المنشورة في هذا الجزء الثاني من سلسلة
الملاحه العربية الفلكية التي يطبعها مركز الدراسات والوثائق في الديوان الاميري
برأس الحيمة باشراف سمو الشيخ سعود بن صقر القاسمي ، رئيس الديوان
الاميري . وسوف اشرح منهج تحقيق الأراجيز والقصائد ثم منهج تحقيق كتاب
الفوائد في الوقت المناسب في مطلع الجزئين الثالث والرابع .

١ - تقديم شعر ابن ماجد الملاحي على نثره

وقلعت شعر ابن ماجد الملاحي على نثره ، لأن شعره أصل ونثره فرع : فال معروف
من اراجيزه وقصائده يفوق كثيراً نثره من ناحية «كمية» النص المكتوب ، ومن جهة
«كمية» المعارف المعروضة . وابن ماجد هو القائل :

قصدي الأصول في علم البحر لا قصدي المهرج وكثر الشعر^(١)
وهذا يعني صراحة ان اكثره من الشعر لا يتوخى الافراط في الكلام ، بل
استعراض مبادئ الملاحة . وابن ماجد هو القائل أيضاً عن مضمون كتاب
الفوائد : «وفيه ما اشبه من الحاوية والأراجيز وغيرها على الطالبين»^(٢) . وهذا
يعني ان كتاب الفوائد شرح للحاوية والأراجيز والقصائد ، لا علم قائم بذاته .

(١) الحاوية ، الفصل ١١ ، البيت ٧٥ .

(٢) كتاب الفوائد ، طبعة مركز الدراسات والوثائق ، ص ٢٠ ، س ١٠

ب - تصدير شعر ابن ماجد الملاحي بالحاوية

وصدّرت شعر ابن ماجد بالارجوزة الحاوية ، لأنها وحدها تحوي ملاحظته كاملة ، وإن كانت مكثفة . وقد قوّمها هو نفسه ، وقال عنها :
وحاوية العلم النفيس افادها ليجري عليها كل آت وذاهب^(١)
واوضح ما يقصد بالعلم النفيس في صلب الحاوية عندما حدّد موضوعها في شعرها ، فقال :

يا أيها الطالب علم اليمّ إليك نظماً يا له من نظم
في العلم والهيئة والحساب وما هو استبطن للصواب^(٢)
وسمّاها كتاباً بصراحة كلية فقال :

لاتأخذ الصفات من كتابي إلا صفات الصديق والصواب^(٣)
وقسمها الى احد عشر فصلاً ، وحدّد موضوع كل فصل في عنوانه . لذلك كله افردنا للحاوية جزءاً خاصاً بها . وبدأنا أعمالنا بتحقيقها وتحليلها .

جـ - النسخ المعتمدة في تحقيق الحاوية

واعتمدنا في تحقيقها على ثلاث نسخ ، مكّنت مقارنتها من تحديد عدد أبياتها الى ١٠٨٢ ، ومن تعيين عدد أبيات كل فصل منها مثلما جاء في الفقرة ٧٩ منها . واكتشفنا فيها ثمانية أبيات منحولة . هي البيت ١٠٧ من الفصل الرابع ، والأبيات ٦٢ ، ١٠٦ ، ١٠٧ ، ١٣٦ ، ١٣٧ من الفصل الخامس ، والبيت ٦٣ من الفصل السادس ، والبيت ٣٩ من الفصل التاسع .

وهذه النسخ هي :

- ١ - التجارية ، وتشغل الحاوية الأوراق ٢٠٧ إلى ٢٣٨ منها ، وخطها نسخي ، ولا تحوي كل الأبيات .

(١) الذهبية ، البيت ١٥٤ .

(٢) الحاوية ، الفصل الأول ، البيتان ٧٠٦ .

(٣) الحاوية ، الفصل الأول ، البيت ٣٦ .

- ٢ - الظاهرية ، وتشغل الحاوية الأوراق ١٠٠ إلى ١٢٦ منها ، وخطها نسخي ، ولا تحوي كل الأبيات .
- ٣ - الباريسية ، وتشغل الحاوية الأوراق ٨٩ إلى ١١٧ منها ، وخطها نسخي ، ولا تحوي كل الأبيات .
- د- منهج التحقيق
- ١ - جعلنا التجارية أصلاً أولاً ، وقارناها بالظاهرية والباريسية وابنا الفروق اللفظية بينها في الحواشي .
- ٢ - والمحن إلى كل نقص أو زيادة في كل نسخة ، لا سيما في الظاهرية والباريسية .
- ٣ - وصححنا الأخطاء اللغوية متى أمكن دون تغيير المعنى مثل نصب الفاعل أو جرّه ورفع المفعول وتذكير المؤنث وتأنيث المذكر الخ .
- ٤ - وقومنا استعمال الضمائر متى تيسر : مثل ضمير الجمع (هم) بدل ضمير المثنى هما أو الضمير هنّ .
- ٥ - وصححنا اغلاط املاء المفردات وتحريفاتها وتصحيفاتها .
- ٦ - وحذفنا الزيادات في اشطر الأشعار ، المخالفة للوزن ، دون تغيير المعنى .

ثانياً- تحليل الحاوية

ولم نبذل شيئاً من الحاوية ، لكننا حللنا فصولها إلى فقرات مرقمة من ١ إلى ٨٠ ، يعبر فيها ابن ماجد عن فكرة أساسية ، ابرزناها له ضمن قوسين معقوفتين مسبوقتين برقم متسلسل مستقل عن أرقام الأبيات ، اشارة إلى انها خارجة كلياً وتما من نصّه وكتابه . وتوخينا بهذا الأسلوب مجارة الأبحاث المعاصرة التي تساعد القارئ أو الباحث في العثور بسهولة على ما يريده ، وفي ايجاد الاستشهادات اللازمة له ، وفي تكوين تصوّر شامل عن التسلسل المنطقي السليم في الحاوية . وهذا يعني مساعدة القارئ في ادراك الكليات والجزئيات . وانطلقنا في هذا التحليل المستقل كلياً عن النص المحقق المحافظ عليه أصولاً ، من فكرة ابن ماجد نفسه الذي يجزم ان الحاوية تتضمن علم البحر الملاحي جملة وتفصيلاً ، فأبنا تصوّره العام وتفاصيله الدقيقة دون المسّ بالنص الأصلي المحقق .

ثالثاً- ترجمة الحاوية والسفالية الى الانكليزية

ودفعنا التفاؤل عن هذه الحاوية ، والتفاضي عن قيمتها الحقيقية ، الى نقلها الى الانكليزية ، ليستفيد من ترجمتها جميع الذين تهيؤوا الاقتراب من شعر ابن ماجد ، أو استعصى عليهم فهم معانيه . وأقنعنا تشويه كتاب الفوائد ، في ترجمته الانكليزية ، بضرورة نشر النصوص الملاحية العربية باحدى اللغات الاوربية . وترسخت هذه الفكرة في ذهننا بعد حضورنا مؤتمر لشبونة عن التوسع البرتغالي في العالم ، واطلعنا على الأفكار الخاطئة المبينة على ترجمة السفالية الروسية والبرتغالية . فنقلنا السفالية الى الانكليزية ايضاً ، وصححنا ما وجب تصحيحه فيها ، وطبعها لنا مركز الدراسات الكرتوغرافية القديمة ولجنة الأبحاث العلمية لما وراء البحار في جامعة كويمبرا (١٩٨٣) . فادخلنا ترجمتها في هذا الجزء ، ليطلع عليها من فاته الحصول على نسخة منها بعد ان نفذت بسرعة خلال عام طبعها الأول .

أخيراً تبين ان نشر أبحاث عن ابن ماجد باحدى اللغات الاوربية اثار فضولاً علمياً جديداً حث بعض الباحثين على ترجمة شعره الملاحى لتكون معلوماته في متناول الذين لا يجيدون اللغة العربية . ونحن ندقق الآن ترجمة فرنسية لبعض أراجيزه ، اجراها باحث فرنسي شاب ، وسوف ينشرها في أواخر هذا العام .

اذن يحوي هذا الجزء الثاني ملاحه أحمد بن ماجد ، كاملة غير منقوصة ، حسبما صرح هو بالذات في مناسبات عديدة ، في أصلها العربي ، وفي ترجمتها الانكليزية ، حفظاً لمعانيها من التزييف والتشويه عند نقلها الى لغة اخرى . وادرجنا فيه ايضاً ترجمة السفالية ، ثانية اراجيزه بالطول (سبع مائة بيت وبيت) وبالأهمية ، مقسمة الى فصول وفقرات على غرار الحاوية ، لهدم كل ما بناء عليها المستشرقون من نظريات خاطئة عن الملاحه العربية . وأرجأنا النص العربي الى الجزء الثالث ووضعناه في أوله . وخصصنا كتاب الفوائد بالجزء الرابع . وبذا نكون قد تقيدنا حرفياً بمخطط ابن ماجد : فالحاوية تتضمن ملاحظته مكثفة ، وتتوسع باقي الاراجيز والقصائد في أفكار الحاوية المكثفة . ويشرح كتاب الفوائد ما ظن ابن ماجد انه يحتاج الى شيء من الايضاح في نظمه وشعره .

الارجوزة الاولى

حاوية الاختصار في اصول علم البحار

بسم الله الرحمن الرحيم

[وبه نستعين^(١)]

1 [الحمد لله]

الحمد لله على حُسن تَوْفيقه ، وإلهام الحقِّ بتحقيقه ، والهداية الى البحر وطريقه^(٢) ، ونصره في تغريب الفُلك وتَشْرِيقه . أحمدُه على معرفة ألْهَمَها وأمدَّها^(٣) لسلسيل البحر منه ورحيقه ، وفَصَاحَةٍ تدهشُ بليغَ اللفظ ومنطقه^(٤) . والصلاة والسلام على النبي الأُمِّيِّ ، [وعلى آله وصحبه]^(٥) وفريقه .

2 [تصنيف الحاوية للهداية وحفظ العلم]

أما بعدُ، خُذِ التواضعَ وهزَله، ورقِّقِ اللفظَ وجزله، فإنَّ التصنيفَ لمثل^(٦) هذه الأَرْجوزة زكاةُ الافهام، [وتجديد سرِّ درسته اللبالي]^(٧) والأَيَّام، أَقْبَلتْ بي اليها طاعةُ ملك [الأَملاك ومُدَبِّر^(٨) العالم^(٩) والأَفلاك، لقوله، جلُّ من قائل وصلَّق:

-
- (١) زيادة من ب .
(٢) ب ، ظ : والهداية لاسباب الخير وطريقه .
(٣) ت : واحدها . التصويب من ب ، ظ .
(٤) ب ، ظ : زيادة من ب وظ .
(٥) ت : فإن هذه التصنيفات كمثل ، البديل من ب ، ظ .
(٦) ت : معالم ، التصويب من ب ، ظ .
(٧) ت : ووجيزة .
(٨) ب ، ظ : (٩) ت : معالم ، التصويب من ب ، ظ .

وعلامات وبالنجم هم يتدون . فتحققت ظنوني^(٩) ، وشاهد قلبي وعيوني أَنَّ فيها وبها بعدُ الله [تعالى]^(١٠) الهداية .

ومأ حملني^(١١) على نظمها ، خشيتي لإيقاع الجهل على البرية ، واندراس العلم ونزوله بساحة من ليس له فيه أهلية^(١٢) ، فوضعت^(١٣) فيها [من]^(١٤) الألفاظ الغريبة [والحكمة]^(١٥) الربانية ، بمشيئة الله [تعالى]^(١٦) ، ما أرجو به انشراح صدور ذوي الألباب^(١٧) ، عندما يدهيم من شدة ومصاب .

صنفتها^(١٨) مما سلك^(١٩) في عصري من الأراجيز المصنفة ، والرهماتجات الواسعة المؤلفة ، الكبيرة^(٢٠) المقدار ، الكثيرة التردد والتكرار . كلها مستحسنة لكافة^(٢١) الجمهور ، وهي للمضيوم^(٢٢) إقالة وحضور .

وكان قصدي الاختصار ، وإسقاط الحشو من هوش الإكثار ، لئلا يستطيلها الملل ، ولا يتفرغ^(٢٣) لقراءتها المشغول . فرحم الله من يصفح عما^(٢٤) يجده من الزلل ، ويصلح ما فيها من خطأ وخلل .

وهي الأرزوزة المسماة بـ «حاوية الاختصار في أصول علم البحار» مشتملة على أحد عشر فصلاً ، تصنيف العبد الفقير ، المعترف [بالعجز] والتقصير ، أقل عباد الله وأحوجهم^(٢٥) الى رحمة الله العلي الكبير ، بقية السلف ، وعمدة الخلف ، المعلم الشهير أحمد بن ماجد بن محمد بن عمر بن فضل بن دويك [بن أبي الركائب]^(٢٦) النجدي ، عفا الله عنه وعنهم أجمعين^(٢٧) . وهذه فصول^(٢٨) الأرزوزة . وهي :

-
- | | |
|---|--|
| (١) ت : بظنوني ، التصويب من ب ، ظ . | (٩) ت : بكافة ، البديل من ب ، ظ . |
| (٢) زيادة من ب ، ظ . | (١٠) ت : للمطويم ، تصويب ب ، ظ . |
| (٣) ت ، ب ، ظ : حل بي ، وهو تصحيف . | (١١) ت : يفرع ، البديل من ب ، ظ . |
| (٤) ت : فقطعت ، البديل من ب ، ظ . | (١٢) ب ، ظ : تصفع ما يجده . |
| (٥) ت : شرح ذوي الالباب ، البديل من ب ، ظ . | (١٣) ت : وارجاهم ، البديل من ب ، ظ . |
| (٦) ب ، ظ : صفتها . | (١٤) ت : دويك البركاني ، والتصويب من ب ، |
| (٧) ت : شك ، والتصويب من ب ، ظ . | (١٥) ب ، ظ : وعنهم وعن جميع المسلمين . |
| (٨) جميع الأصول : كثيرة . | أمين . يا كافي يا شافي يا هاوي يا معين . |
| | (١٦) ت : أفضال . البديل من ب ، ظ . |

الفصل الأول

الحمد* والثناء على الأستاذين ، وذكر إشارات يحتاج إليها الرباين ، ثم
لا يُجْهَلُ فضلُهُ** ، كالطين والحشيش والبلد والمأرزة ، [وما شابه ذلك]***

3 [البسمة والحمدلة]

بسم الله الرحمن الرحيم

- ١ الحمدُ للخالقِ ذي الجلالِ القاهرِ الفردِ بلا وِشالِ
- ٢ أَحْمَدُهُ حَمْدًا كما هَدَانِي إِلَى الصَّلَاةِ عَلَى النَّبِيِّ الْعَدْنَانِي
- ٣ فَتَظْمُ تَأْلِيْفِ ابْنِ كَهْلَانِ وَسَهْلِ وَاللَّيْثِ وَلَذَ شَاذَانِ
- ٤ ذَوِي النُّهَى وَمُصْلِحِينَ الشَّانَا زَخْرَفَ رَبِّي لَهُمُ الْجَنَانَا
- ٥ وَأَسْتَغْفِرُ اللهَ مِنَ النِّقْصَانِ أَوْ زَائِدِ صَوْرَهُ لِسَانِي*



-
- ت : تحمد ، البديل من ب ، ظ . (١) ● ب ، ظ ؛ الحمد لله الخالق .
● ب ظ : لا يحمل فصل . (٣) ● ب ، ظ : بن .
●● زيادة من ب ، ظ . (٥) ● ب ، ظ : اللسان .

- ٦ يا أَيُّهَا الطَّالِبُ عِلْمَ الْيَمِّ
٧ في العلمِ وَالْهَيْئَةِ وَالْحَسَابِ
٨ إِنْ كُنْتَ مَمَّنْ جَدُّ فِي الْعُلُومِ
٩ يُغْنِيكَ عَنْ رَهْمَانَجَاتِ الثَّرِّ
١٠ وَالشَّرْطُ لَا يَقْرَأُ بِلَا أَسْتَاذٍ
١١ لِأَنَّ فِيهَا الرَّمْزَ يَا ابْنَ الْأُمِّ
١٢ وَيَعَدُّ ذَا أَوْصِيكَ بِالثَّبَاتِ
١٣ وَلَا تُعَارِ قَائِلًا إِنْ قَالَا
١٤ إِنْ الْمَسَائِلُ بَعْضُهَا فَشَارُ
١٥ وَيَعْرِفُ الْمَسْأَلَةَ الْغَيْبِ
١٦ خُصُوصَ فِي مَسْأَلَةِ تَعْمَى
- إِلَيْكَ نَظْمًا يَا لَهُ مِنْ نَظْمٍ
وَمَا هُوَ اسْتَبْطَأَ لِلصَّوَابِ
وَذَاكَرَ الْأُسْتَاذَ كُلَّ يَوْمٍ
هَذَا الَّذِي نَظَّمْتُهُ بِالشَّعْرِ
إِنْ لَمْ يَكُنْ لِلْفَلَكِ غَيْرَ حَادِي
يَحْسَبُهُ الْجَاهِلُ ضَعْفَ عِلْمٍ
فِي عَجَلٍ فِيهِ ذَوُو الْأَفَاتِ
بَلْ ذَاكَرِ الْأَنْدَادَ وَالرُّجَالَا
وَرُبَّمَا يَعْرِفُهَا الْحَمَارُ
مَنْ لَيْسَ يَنْفَعُهُمَا عَلَى السُّوَّةِ
لَا أَصْلَ لَهَا مُعْتَرَفًا يُسَمَّى

5 [اشارات يحتاج اليها الرايين]

- ١٧ أَمَّا الَّذِي يَسْلُ عَنْ الْمَسَافَةِ
١٨ أَوْ عَنْ قِيَاسِ صَادِقٍ أَوْ بَاشِي
١٩ أَوْ كَوَكِبٍ فِي حِسْبَةِ النَّيْرُوزِ
٢٠ أَوْ أَسْتِوَاءَاتٍ مُجَرَّبَاتٍ
٢١ وَالطُّيْنِ وَالْحَيَاتِ وَالْأَطْيَارِ
٢٢ لَا تَعْتَبِرُ إِلَّا بِمَا جَرَّبْتَهُ
- أَوْ دِيرَةَ الْبَرِّ وَكُلَّ آفَةٍ
أَوْ مَطْلَقِ جَرَبَتِهِ الْمَوَاشِي
أَوْ مَوْسِمٍ عِنْدَ ذَوِي التَّمْيِيزِ
فَلِنَّهُ الصَّائِبُ فِيمَا يَأْتِي
وَالْحَوِثُ وَالْحَشِيشُ خُذْ أَنْخَبَارِي
أَوْ أَنْ يَكُونَ الْوَصْفُ قَدْ حَقَّقْتَهُ

- (٦) * ب ، ظ : هذا العلم .
(٧) * ب ، ظ : الهمة ،
** ت : استيقظ تصويب ب ، ظ .
(١٠) * ب ، ظ : هادي .
(١١) * ب ، ظ : يا ابن أُمي .
(١٣) * ت : اذكر : التصويب من ب ، ظ .
(١٦) * ب ، ظ : لاصلها .
(٢١) * ت : الطير ، التصويب من ب ، ظ .
(٢٢) * الاصول : او يكن الواصف .

- ٢٣ أما وجودُ البلدِ واللِّزَاقِ .
 ٢٤ وإنْ تَرَ اللِّزَاقَ فِيهِ الصُّفْرَةَ
 ٢٥ فَرُبَّمَا جَاءَتْ بِهِ الْحِيتَانُ
 ٢٦ أَمَا الَّذِي آيَا فَنِي يُصْطَادُ
 ٢٧ وَالْقُدَمَاءُ الْفَضْلَاءُ الثَّقَاتُ
 ٢٨ مِنْ جَاهٍ أَحَدٌ عَشَرَ لَجَاؤِ خُمْسٍ
 ٢٩ وَإِنْ تَرَ فِي الْبَحْرِ يَوْمًا مَارِزَهُ
 ٣٠ لَأَنَّ فِيهَا لُغْشًا كَثِيرَهُ
 ٣١ تَغْيِيرُ الْأَمْوَالِ فِي الْحَالَاتِ
 ٣٢ حَتَّى يَصِيرَ الْمَاءُ مِثْلَ الثُّورِ
 ٣٣ وَإِنْ رَأَيْتَ الْمَاءَ قَدْ تَغَيَّرَا
 ٣٤ وَكَلِمَا جَرَيْتَ . يَا رُبَّانُ
 ٣٥ ثُمَّ صِفَاتُ الْبَرِّ وَالْجِبَالِ
 ٣٦ لَا تَأْخُذِ الصِّفَاتِ مِنْ كِتَابِي
 ٣٧ كَجَوَازَاتٍ فِي جَبَلٍ جُلْنَاسٍ
- أَشَايِرُ صَحَا حُ فِي الْأَفَاقِ
 يَكْذِبُ مَرَّةً وَيَصِحُّ . مَرَّةً
 لِقَفْرِ . بَحْرِ نَازِحٍ لَا دَانِي
 أَشَايِرُ يَعْرِفُهَا الْغَوَادُ
 تَوَافَقُوا فِي صِحَّةِ الْحَيَاتِ
 خُصُوصَ بِالْهِنْدِ [فَذَنْكَ نَفْسِي]
 مِيتَةً فَلَيْسَ هِيَ بِالْجَائِزَةِ
 يَعْلَمُهَا ذُو الْقُدْرَةِ الْقَدِيرَةِ
 يَحْصُلُ مِنْ طَلٍّ وَمِنْ حَايَاتٍ
 فَذَاكَ لَا يَخْفَى عَلَى الْبَحْرِيرِ
 مَارِجُهُ الشَّهْبُ فَعِنُهُ آحَدَرَا
 لِعَمَلٍ بِهِ فِي كُلِّ مَا تَعْتَانُ
 لِفَعْلٍ بِتَجْرِيكَ وَلَا تُبَالِ
 إِلَّا صِفَاتِ الصُّدْقِ وَالصُّوَابِ
 أَوْ بَرٌّ مُكْرَانٍ يَهْتَشُّ لَارِي

٦ [معارف يحتاج إليها المعالمة]

- ٣٨ وينبغي معرفة الأرياح ومغلق الزاخر والمفتاح

- (٢٣) * ب ، ظ : اجود البلد والارفاق .
 (٢٤) * ب ، ظ : ويصدق .
 (٢٥) * ت : لتعبر ، البديل من ب ، ظ .
 (٢٦) * ب ، ظ : يكون في اصطلياد ،
 ** ب ، ظ : اشارة يخري بها الغواصي .
 (٢٨) * زيادة من ب ، ظ ، اسقاط في ت .
 (٣٠) * ب ، ظ : لغة كثيرة .
 (٣١) * ب ، ظ : حيات .
 (٢٣) * ب ، ظ : مارج الشباپ فمنه الحذر .
 (٢٤) * ت ، ب : جريت ، التصويب من
 ظ ، * ب : في كل ما تعنان ، ظ : في كله
 تعنان .
 (٢٥) * ت : قد صفا ، التصويب من ب ، ظ .
 (٢٦) * ب ، ظ : لا تأخذ ، وتأخذ .
 (٢٨) * ب ، ظ : البحر .

٣٩ فَنَلْقَاهُ يَمَكْتُ رُبْعَ عَامٍ
 ٤٠ إِذَا بَدَأَ الدُّبْرَانُ وَقَتَ الْفَجْرِ
 ٤١ حَتَّى تَرَى الْفَجَرَ أَسْتَوَى بِالزُّبُرَةِ
 ٤٢ مِنْ أَوَّلِ الْمَاتِينَ يَا فُطَيْنَا
 ٤٣ فَهَذِهِ التَّسْعُونَ فِيهَا الْغُلْفَا
 ٤٤ مِنْ مَضْمَضِ الْوَحْشَةِ وَالتَّنْثُمِ
 ٤٥ أَمَّا الضَّرُورَاتُ فَكَمْ مِنْهَا جَرَى
 ٤٦ وَيَنْبَغِي الْحَافِقُ أَنْ لَا يَغْزِمَا
 ٤٧ لِأَنَّهَا طَوَفَانُهَا شَدِيدُ

٧ [احتياطات ما قبل السفر]

٤٨ إِنْ تَجَرَّ فِيهَا وَيَكُلُّ مَوْسِمٍ
 ٤٩ إِلَّا سَوِيَّ الْعُدَّةِ وَالْمَسَارِي
 ٥٠ وَحَقَّةَ الْمَجْرَى مَعَ السُّكَّانِ
 ٥١ وَجَوْدَ الْأَلَةِ قَبْلَ السَّفَرِ
 ٥٢ وَالْبَلَدِ وَالْفَانُوسِ وَالرَّهْمَانَجِ
 ٥٣ وَيَنْبَغِي الْبُعْدُ عَنِ الْخِيَلِ
 ٥٤ فَاحْرَصْ عَلَى الْجَلْسَةِ لِلْقِيَاسِ
 ٥٥ وَالتَّرَبُّتَةِ لَهَا شُرُوطٌ جَمَّةٌ

(٤٨) * ت : دهنك ، التصويب من ب ، ظ .

(٤٩) * ب ، ظ : العدة والشاري ، ت :
 الجملة والنشاري .

(٥١) * ت ب : قياس ، التصويب من ظ .

(٥٥) * ب ، ظ : كسور ،

** ت : نبذوها ، البديل من ب ، ظ .

(٤٠) * ب ، ظ : الفلك عليه .

(٤٥) * ت : الضرورة ، التصويب من ب ،
 ظ .

** ت : إذا ، التصويب من ب ، ظ .

(٤٦) * ب ، ظ : الحاقق ، ت : العاقل .

(٤٧) * ب ، ظ : يبدو فيها الراجل .

الفصل الثاني

في المنازل والأخنان والجري عليهم ومقابلاتهم وعدد أصابعهم في السماء وهي أصابع غير الترفات ومعرفة الترفا ، وما يتعلق بذلك والله أعلم

8 [منازل القمر الشامية]

- | | |
|---------------------------|------------------------|
| ١ فأولاً معرفة المنازل | وهاكها شامية يا سائلي |
| ٢ النطح والبطين والثريا | والدبران بعدهم تها |
| ٣ ومقعة من بعدها، والهتعة | ذراع والشرع والطرف معه |
| ٤ وجهه وزبرة والصرفه | ما في صفاتي قط لك جرفه |
| ٥ وبعدها العواء والسماك | هم آخر الشامية الزواكي |

9 [منازل القمر اليمانية]

- | | |
|------------------------------|---------------------------|
| ٦ والفقر والزبان والإكليل | أولى اليمانية يا خليل |
| ٧ والقلب والشولة والنعايم | وبعدها البلدة تطلع دائم |
| ٨ ثم السعود الأزبعه والفرع | يا طال ما فصل عليها الشرع |
| ٩ أعني المقدم والمؤخر فافهما | وبعدها الحوت سيبدو فاعلما |

(٢) • ب ، ظ : الشرطين .

(٦) • ت : هم اول اليمانيات ، البديل من

ب ، ظ .

- ١٠ فهذه المنازل السواري
 ١١ فكلما غابَ مِنَ الْمَنَازِلِ
 ١٢ وكلُّ نَجْمٍ صَارَ مِنْهُنَّ الْوَتْدُ
 ١٣ وينبغي معرفة السطوالع
- تَقَطَّعَ كُلَّ الْفَلَكَ الدَّوَارِ
 نَجْمٌ لَهُ حَيْدٌ يَلُوحُ وَاصِلٌ
 فَضْلُهُ فِي الْأَرْضِ مَعَ أَهْلِ الرُّصْدِ
 وَالْغَارِبَاتِ وَالْوَتْدِ الرَّابِعِ

11 [أسماء نجوم اختان الحقة]

- ١٤ وَبَعْدَ ذَا مَعْرِفَةَ الْأَخْتَانِ
 ١٥ الْجَاهِ وَالْفَرْقِدِ وَالنَّعْشِ مَعَا
 ١٦ وَالْكَاسِرِ* الْمَشْهُورِ وَالسَّمَاءِ
 ١٧ وَخَلْفَهَا الْجُوزَاءُ ثُمَّ الشُّعْرَى
 ١٨ ثُمَّ الْحَمَارَيْنِ مَعَ السُّهَيْلِ
 ١٩ وَالْمُحِثِ الدَّانِي لِنَحْوِ الْقُطْبِ
 ٢٠ فهذه معرفة المشارق
 ٢١ وَالْحَرُّ يَكْفِيهِ مِنَ الْأَشْيَارِ
- بِدَوْرَةِ الْمَرْكَبِ يَا إِخْوَانِي
 نَاقِيَهُ وَالْبَارِ، قَوْلِي فَاسْمَعَا
 وَالنَّجْمِ وَالشَّقَاقِي* لِلْأَفْلَاقِ
 وَبَعْدَهَا الْإِكْلِيلُ وَالْعَقْرَبُ تَرَى
 النَّيِّرَ الْمَعْتَرِفَ الصَّقِيلِ*
 مُورِخٌ عِنْدَ الْمَلَأِ فِي الْكُتُبِ
 وَالْغَرْبُ مَا وَصَفْتُهُ لِلْحَادِقِ
 أَهْوَنُهَا إِنْ كَانَ ذَا بَصَائِرِ

12 [أسماء نجوم أنصاف الأختان]

- ٢٢ وَالذَّبْرَانُ يَا فَتَى وَالْمِرْزَمُ
 ٢٣ وَالذَّبْرَانُ شَامُ وَالْمِرْزَمُ يَمَنُ
 ٢٤ يَحْسِبُهُمْ خَابِرُ هَذَا الْفَنِّ
 ٢٥ كَيْثِلُ مَا الْمِرْزَمُ ثُمَّ النَّاجِذُ
 ٢٦ وَفِي النَّظَرِ فَمَا يَلِي الْأَقْطَابُ
- بِجَانِبِ* الطَّائِرِ أَخِي فَاغْلَمْ
 قَاسُوهُمَا مِنْ قَبْلِنَا أُولُو الْقِطَنِ
 كِلَاهُمَا إِلَّا بِفَرْدِ* خَنْ
 قَدْ كَنَفَا الْجُوزَاءَ فِي الْقَوَاعِذِ
 يَزِيدُ فِي الْآبْصَارِ وَالْحَسَابِ

(٢٢) • ت : حناحي ، البديل من ب ط .

(٢٤) • ت : يعود ، البديل من ب ، ط .

(٢٦) • جميع النسخ : مما .

(١٦) • الأصول : الكاثر .

• ب ، ط : انشقاق .

(١٨) • ب ، ط : السفلي .

٢٧ وما يلي الهيرانَ فهو في النظر
٢٨ وسائرُ الأختانِ في الحقَّ سوا

13 [الأزوام الموضوعة بين الأختان]

٢٩ أما الترفُّا فهي يا حبيبي
٣٠ ما بينَ خنَّينِ فهو زامانُ
٣١ ومن محلِّ البارِ للهيرانِ
٣٢ والمِرْزَمُ* المشهور والدُّبْرانِ
٣٣ وهكذا العقبُ يا إخواني
٣٤ والكاسِرُ* المشهور والإكليلِ
٣٥ وإصبُعُ الأقطابِ هي ثمانية
٣٦ إن ملَّتْ عَنْهُمْ مَشْرِقًا أَوْ مَغْرِبًا

من مَطْلَعِ العَيُوقِ الى* المغيبِ
مَقَرَّرٌ مُذْ قَامَتِ الْقِرْنَانُ
لكلِّ نَجْمٍ خَمْسَةُ عَيَانِي
لَأَنْهُمْ** أَنْصَافُ شَقَاقَانِ***
فَهُوَ كَمِثْلِ البارِ في الأوزانِ
يَنْقُصُ زامانُ* فاقْبَسْ مِنْ قِيْلِي
مُعَيَّنَاتٍ لِأَنَامِ وإِيَّاهُ
يزيد زامين على ذا فاحسبا

14 [الأختان المتقابلتان]

٣٧ والسُّبَّارُ ضِدُّهُ الْفَرَاقِدُ
٣٨ أما الحمامانِ فضدُّ الناقه
٣٩ لأجلِ قُرْبِ النَّعْشِ والسُّهَيْلِ
٤٠ والبارِ والشَوْلَةُ هُما ضِدَّانِ
٤١ والقلبُ والإكليلُ ضدُّ الواقعِ
٤٢ إِنْ كَانَ صَدْرُ الْفُلْكِ فِي الثُّرَيَّا
٤٣ والأَحْمَرانِ فَهُما ضِدَّانِ

والنَّعْشُ ضِدُّ السُّهَيْلِ وإكْدُ
يَسْقُطُنَ فِي الْحِسْبَةِ يا رفاقه
منها فهذا واضحُ الدَّلِيلِ
مُرَبَّعاتُ دُورَةِ الْأَخْتَانِ
والتَّيْرُ والرامح لا تنازع
فَعَجْزُهُ الْجَوْزَاءُ يا كميَّا
لا نَجْمٌ بَيْنَهُمْ سِوَى الْهَيْرَانِ

(٢٩) * ت : في البديل من ب ، ظ .

(٣٠) * ت : هكذا . البديل من ب ، ظ .

(٣٢) * جميع النسخ : بالمرزم ،

ب ، ظ : ليتها ،

*** ب ، ظ : شقاقان .

(٣٤) * الأصول : الكائر .

• ب ، ظ : زامان .

٤٤ لَأَنَّهُ فَرَدُّ بِغَيْرِ ضُدٍّ
 ٤٥ وَغَيْرُهُ يُمَكِّنُ فِي الْكَوَاكِبِ
 ٤٦ لَأَنَّهُ أَشْهَرُ بَيْنَ النَّاسِ
 ٤٧ أَزْوَاجُهُ تُذَكِّرُ أَرْبَعِينَ
 ٤٨ كِرَامَةً لِّصِحَّةِ الْحَسَابِ
 ٤٩ لَأَنَّهُمَا جَامُودٌ فِي الْأَزْوَاجِ

بَيْنَ الْجَنُوبِ وَالشَّمَالِ يَبْدِي
 يُطْلَعُ مِنْ مَطْلَعِهِ يَا صَاحِبِي
 فَاتَّخِذْهُ أَسَاً لِّذَا الْأَسَاسِ*
 قَدْ عَيْنُوهَا قَبْلَنَا تَعَيْنَنَا
 وَالْأَصْلُ فِي [ذَا] حِسْبَةُ الْأَقْطَابِ
 ثُمَّ دَلِيلُ قَبْلَةِ الْإِسْلَامِ

15 [صواب حبة الأقطاب]

٥٠ هَذَا حَسَابٌ يَا أَخِي خَفِيَ
 ٥١ أَسَدٌ مَا فِي عِلْمِ أَهْلِ الْبَحْرِ
 ٥٢ فَهَذِهِ الْأَنْجُمُ وَالْأَخْنَانُ
 ٥٣ إِيَّاكَ أَنْ تَجْرِيَ عَلَيْهَا بِالنَّظَرِ

لَا يَفْتَكِرُ فِيهِ سِوَى الذِّكْرِ
 هَذَا الْحَسَابُ عِنْدَ أَهْلِ الْخُبَرِ
 عِنْدَ الْعَرَبِ تَقْرِيبُ يَا رَبَّانُ
 فِي مَوْضِعٍ فِيهِ مُضِيقٌ أَوْ خَطَرُ

16 [أصابع الدورة وعدد المنازل والأختان]

٥٤ وَمَسْدَلُ الْأَخْنَانِ وَالْمَنَازِلِ
 ٥٥ سَبْعُونَ مَعَ سَبْعِينَ مَعَ سَبْعِينَ
 ٥٦ وَجُمْلَةُ الْأَخْنَانِ فَاعْتَبِرْهَا
 ٥٧ أَزِيدُ مِنَ الْمَنَازِلِ الْمَذْكُورَةِ
 ٥٨ وَكُلَّمَا عَايَنْتَ صَدَرَ الْمَرْكَبِ
 ٥٩ مَقَابِلَاتٍ فَاسْفَهَمْنِي مَنِي
 ٦٠ مَا حَاجَتِي أَطْوَلَ الْأَرْجُوزِ

[لَهَا] أَصَابِعُ شُهِرَتْ يَا سَائِلِي
 وَأَرْبَعُ مَعَ عَشْرٍ يَحْسِبُونَا
 سِتَّ عَشْرَ فِي مِثْلِهَا اخْتَبِرْهَا
 بِأَرْبَعِ اسْقَاطِهَا مَشْهُورَةٍ
 فِي كَوَكِبٍ أَتَقَنَّ بِعَجْزَةٍ* وَاحْسِبِ
 وَاعْرِفِ الْجَلَّةَ بِأَيِّ خَنْ
 فِي حِسْبَةٍ يَنْتُهُ مَبْرُوزَةٍ

(٤٦) * ب ، ط : فاتخذوه حسن الأساس . (٥٤) زيادة من ب ط .

(٤٨) * زيادة من ب ط . (٥٨) * ت : بفرز ، تصويب ب ط .

الفصل الثالث

في قواعد الباشيات ومعرفة النيروز العربي والسلطاني [والسنين]^(١)
العربية والرومية والقطبية والفارسية ، واستخراجهم [بما] وافق من
الحساب وطالع الفجر وغاربه على حساب النيروز

17 [دوام القياس ستة أشهر]

- ١ وإن تُرِدَ معرفة الباشي فاسمَحْ حديثاً من ثِقَّةٍ ذَكِيٍّ
- ٢ في الغَلَقِ أَوْ مَوَاسِمِ الْأَسْفَارِ
- ٣ إِذَا رَأَيْتَ يَا فَنَى بَاشِيَا
- ٤ فاعْلَمْ أَنَّ الفجر مبتدأه
- ٥ وَدَعَهُ يَمْضِي سِتَّةَ شهورٍ
- ٦ بالفجر فاعْلَمْ أَنَّهُ مُسْتَقِلٌّ
- ٧ من أول الليل لآخر الليل*

18 [منازل القمر في القياس]

٨ لَأَنَّ كُلَّ سَنَةٍ اثْنَا عَشَرَ شَهْرًا مَعَ كُلِّ الْمَلَا مُحَرَّرٌ

(٤) * ت : واترى المعزر ، التصويب من ب

ظ .

(*) زيادة من ب ظ .

(١) * ب ، ظ : ثِقَّةٌ ماشي .

(٧) * ب ، ظ : من آخر الليل لأول الليل .

(٢) * ب ، ظ : فيه .

٩ حسابها القمري ثلاث مايه
 ١٠ يقطعها العشرون والثمان
 ١١ فنصفها أوانه النهار
 ١٢ ونصفها يهتدى به الرُّبَانُ
 ١٣ منزلتان دائم الأوقات
 ١٤ والصفات يا فتى اثنا عشر
 ١٥ فسوف أذكرها على الكمال
 ١٦ وأذكر الكواكب اللواتي

أربع وخمسون لها وفائه
 لكل نجم نوء في الزمان
 في الليل لا تدركه الأبصار
 في ليله لكن بها نقصان
 عن صوم البضاء حين ياتي
 عندي في كل أوان فذكر
 من أول النوروز الى الزوال
 هم رحيات على الثبات

19 [النوروز العربي]

١٧ أول ما يسبح نوروز العرب
 ١٨ وطالع الفجر هو الإكليل
 ١٩ أما السعد تحت القدم لا تدركه
 ٢٠ واحسب لكل منزلة نوءها
 ٢١ من الليالي أربعاً وتسعاً
 ٢٢ فجملة المنازل العشرين
 ٢٣ يوماً ويلحقها ثلاث مايه
 ٢٤ فإن هذا العام يأنوائي

فاعلم بأن النجم بالفجر غرب
 والمستقل الأسد النبيل
 بعد انقضا خمس ليالي اتركه
 تقيم في موسمها مجراها
 ما في حديثي من خلاف قطعاً
 مع الثماني لهم ستونا
 وأربعة فوقهما علانيه
 ما فيه من شك ولا وراء

- (١٠) * ب : يوفي ، ظ : يوم .
 (١٢) * جميع الأصول : ليلة .
 (١٣) * ت : موم التصويب من ب ظ .
 (١٤) * ت : تذكر ، التصويب من ب ظ .
 (١٥) * ب : ادركها .
 (١٦) * ت : رجوعات ، البديل من ب ظ .
 (٢٠) * جميع الأصول : سواها .
 (٢١) * ب : من الليل ، ظ : من مرة الليل .
- * ت : سيما . التصويب من ب ظ .
 (٢٢) * ت : لهم يستوين ، التصويب من ب ظ .
 (٢٣) * ظ : كما قال مايه .
 (٢٤) * ت : للسواء ، ظ : بلى نواء ، ب : ياتواء ،
 * ت : شط . التصويب من ب ظ .

- ٢٥ وذاك عامٌ عربيّ التقويم
٢٦ فالسَّنةُ الناقصةُ القَمَريَّةُ
٢٧ والقبْطُ والفرسُ معا والرومُ
٢٨ والفرقُ فيما بينهم يسيرُ
- وَصَعْنَهُ الْحَسَابُ مِنْ قَدِيمٍ
وَالزَّائِدَةُ تَعْرِفُ بِالشَّمْسِيَّةِ
عَامَهُمْ يَزِيدُ عَنْهُمْ يَوْمٌ
لَا يَمْتَرِي فِيهِ فَنَى خَيْرُ

- ٢٩ ومن شهورِ الفرسِ أَوَّلُ يومٍ
٣٠ والخامسُ العشرونُ مِنْ هَتُورَا
٣١ للعربيّ يا صاحِ هُوَ والهنديّ
٣٢ لم يَتَّقِ نيرُوزِ سَوى السلطانيّ
٣٣ أَمَّا ذُو الْأَرِيَّاحِ وَالْحَسَابِ
٣٤ بَعْدَ أَحَدٍ يَ صَاحِ وَالْعَشْرِيْنَا
٣٥ وَيَطْلَعُ الْإِكْلِيلُ تَاسِعَ عَشَرَ
٣٦ وَعِنْدَنَا نِيرُوزُنَا ثَالِثَ عَشَرَ
٣٧ فَهَذِهِ قَوَاعِدُ كُلِّهِ
- فَرَوَزْدِينَ* مَعَ أَوَّلِ التَّقْوِيمِ
هُوَ أَوَّلُ النِّيرُوزِ كُنْ خَيْرَا
وَعَبْرُهُمْ فَافْهَمْ [عُطِيتْ]** رَشْدِي
يَدْخُلُ دُخُولُ الشَّمْسِ فِي السَّرَطَانِ*
عِنْدَهُمُ النِّيرُوزُ بِالصَّوَابِ
ثَانِي شَهْرِ الرُّومِ فِي تَشْرِينَا
مِنْ ذَلِكَ الشَّهْرِ يُرَى بِالْجَهَرِ***
إِكْلِيلُنَا بِالْفَجْرِ بِهَذَا الشَّهْرِ***
فِي الْأَسِّ إِذْ تَحَسَّبُ لَهَا الرُّومِيَّةُ



- ٢٨ باللهِ يَا زِيَّاجُ إِنَّ زَاغَ الْفَلَكَ
٣٩ وَلَا تَغْيِرْ بَاقِيَ الْعُلُومِ
٤٠ إِنَّ هَذِهِ حَاوِيَةُ الْمَجْرَبِ
- فِي غَيْرِ عَصْرِي فَاصْلَحُوا مَا فِيهِ شَكٌّ
فِي جَمَلَةِ الْحَسَابِ وَالرُّسُومِ
لَا شَكَّ فِيهَا عِنْدَ كُلِّ الْعَرَبِ

- (٢٥) • ت : وضعته للحساب ، ب : وضع
للحساب ، ظ : وضع الى الحساب .
(٢٩) • ب ، ظ : بروزمه . ت : فردوما .
(٣١) • ت : فالعربي ، التصويب من ب ظ ،
• زيادة من ب ظ .
(٣٢) • ب ، ظ : وللسرطان .
- (٣٣) • ب ، ظ : والأرياح .
(٣٥) • جميع الأصول : وينزل ،
• ب ، ظ : القمر ،
• ت : الفجر ، البديل من ب ظ .
(٣٦) • ب ، ظ : ينزل ،
• ب ، ظ : إكليلنا الفجر بهذا الفجر .

الفصل الرابع

في معرفة الباشيَّات ومواسمها [وشهورها وثبوت]^(*) قياسها وزواله على حساب النيروز وذكر ما يتعلق بصعود الجاه ونزوله وصعود الفراقد ونزولها ، [وما يتعلق بذلك]^(*)

22 [القياس الأصلي]

- | | | |
|---|---|--|
| ١ | وَإِنْ تَرَ النِّيروزَ مِنْهُ قَدْ مَضَى | عَشْرُونَ يَوْماً بَلْ أَقَلُّ وَأَنْقَضَا |
| ٢ | يَصُحُّ فِي الْبَحْرِ الْقِيَاسُ الْأَصْلِيُّ | الْصَادِقُ الْمَشْهُورُ فِي ذَا الشُّغْلِ |
| ٣ | وَيَنْقُضِي النُّصْفُ مِنَ الْكَانُونِ | أَعْنِي بِهِ الْأَوَّلُ بِالتَّعْيِينِ |
| ٤ | يَوْمَئِذٍ وَتَسْتَقِلُّ الصَّرْفَةُ | سَيِّدَةُ الْمَنَازِلِ الْمُعْتَرَفَةُ |
| ٥ | وَتُعْتَدِلُ فِي الْمَشْرِقِ الْفَرَاقِدُ | حَيْثُذْ يَغِيبُ عَنْكَ النَّاجِدُ |
| ٦ | وَلَمْ يَكُنْ لِلْجَاهِ مِنْ بَاشِيٍّ | فِي ذَلِكَ الْمَوْسِمِ بِأُخْيٍّ |

23 [قياس الواقع والتبر]

- | | | |
|---|---|---------------------------------------|
| ٧ | وَقَسَّ عَلَى الْوَاقِعِ ثُمَّ التَّبَرُّ | فِي ذَلِكَ الْمَوْسِمِ بِالتَّحْرِيرِ |
| ٨ | لِأَوَّلِ الْمَائَةِ وَالتَّسْعِينَ | عِثَّتُهُ لَكَ قَبْلَ ذَا تَعْيِينَا |

(٨) * ظ : من .

(*) زيادة من ب ظ .

(٣) * ب ، ظ : بلغيني .

إِذَا تَوَسَّطَنَ نُجُومُ الْعَوَا
أَيْضاً وَلَا لِلْأَعْزَلِ الطَّيَّاشِ*
مَنْ بَاشِي* الثَّيَرَةِ لِلزُّبَانِ
جُمْلَةً قِيَاسَاتٍ لَهَا* مَجْرُبٌ
ثُمَّ يَفِيدُ الطَّالِبِينَ الْفُضْلَا
وَبَيْنَهُ وَالْيَمِّ وَالْفُوقَانِي
زَاوِيَةُ الْعَوَا عَلَيْهِ تَهْدِي
وَالْأَوْسَطَانِ اعْتَدَلَا يَا أَمَلُ
وَالْكُلُّ يَنْقُصُ لِزِيَادِ الْجَاوِ
وَفِي الْحِجَازِ مَا لَهُ شَيْءٌ*
هَدِيَّةٌ* مِنْ مَلِكٍ مُطَاعٍ
إِلَّا الْفَطِينُ الْحَادِقُ الْأَسَازُ

٩ قِيسَ الْمَرِيْعِ مَا خَلَا ذَا النُّوَا
١٠ وَأَنْجَمُ الْعَوَا بَغِيرِ بَاشِي
١١ دَلِيلُهُ يَظْهَرُ لِلزُّبَانِ
١٢ وَلِلْمَرِيْعِ أَيُّهَا الْمَهْدُبُ
١٣ لَكُنْتِي أَذْكَرُ مَا اسْتَعْمِلَا
١٤ فَأَوَّلُ الْقِيَاسِ فِي التُّخَانِي
١٥ أَرْبَعُ أَصَابِعٍ بِأَرْضِ الْحَدِّ
١٦ وَبَعْدَ ذَا إِذَا اسْتَقَلَّ الْأَعْزَلُ
١٧ فَهُمْ بِأَرْضِ الْحَدِّ خَمْسَةُ زَاهِي
١٨ لَا زَالَ يَنْقَاسُ أَعْمَلُوا عَلَيْهِ
١٩ بَيَانٌ هَذَا كُلُّهُ اخْتِرَاعِي
٢٠ وَلَيْسَ يَرْقَى لِجَمِيعِ هَذَا

أَرْبَعُ أَصَابِعٍ صَحَّ مَا أَقُولُ*
بِلَا زِيَادَاتٍ وَلَا نَقْصَانٍ
فِي الْفَرْعِ لَيْسَ ذَاكَ مِنْ نَعْتِي*
إِذَا اسْتَقَلَّ الشُّوْلُ يَأْمُؤُافِقُ
إِذَا اسْتَقَلَّ الْفَرْعُ بِالتَّوَكُّيدِ

٢١ أَمَّا صَعُودُ الْجَاوِ وَالنُّزُولُ
٢٢ وَهَكَذَا يَمِيلُ لِلْهِيرَانِ
٢٣ وَلَا أَشَارَ الْأَوَّلُونَ لَيْسَتْ
٢٤ وَغَايَةُ الْمِيلِ إِلَى الْمَشَارِقِ
٢٥ وَغَايَةُ الْعُلُوِّ وَالصُّعُودِ

(١٩) * ب ، ظ : هداية .

(٢١) * ب ، ظ : ماصح أقول .

(٢٣) * هذا البيت ساقط من ب ظ .

(١٠) * هذا البيت ساقط من ب ظ .

(١١) * ب ، ظ : من كل باشي .

(١٢) * ت : معاً ، البديل من ب ظ .

(١٨) * شيه : قبلها من محذوفة .

٢٦ لَأَنَّ دَائِمًا لَهُ أَنْقَضَا
 ٢٧ وَغَايَةُ الْمِيلِ إِلَى الْمَغِيبِ
 ٢٨ وَغَايَةُ الْهَبُوطِ فِي ذَا الْحَيْنِ
 ٢٩ يَصِيرُ فِي الْجَاوِ مِنَ الْأَصَابِعِ
 ٣٠ وَأَعْلَمَ خَلِيلِي أَنَّ لِلْفِرَاقِدِ
 ٣١ أَخْبَرَ بِهِذَا فِي جَمِيعِ الدُّنْيَا
 ٣٢ وَيَعْرِيبَانِ الْفِرْقَدَانِ النَّزْعَ

26 [البعد بين القطب وبعض النجوم]

٣٣ وَبَيْنَ نَجْمِ الْجَاوِ وَالْقُطْبِ قَدَرٌ
 ٣٤ يَحْسِبُهُ الْفَرِيرُ نَجْمَ الْقُطْبِ
 ٣٥ دَلِيلُهُ أَظْهَرُ مِنْ شَمْسِ الْغَدِ
 ٣٦ وَبَيْنَ ذِي الْقُطْبِ وَبَيْنَ الْفِرْقَدِ
 ٣٧ وَبَيْنَ مِيخِ الْجَاوِ وَالْقُطْبِ عَدَدٌ

27 [ترتيب الميخ والجاه وقطب الجاه والفرقدين]

٣٨ وَالْمِيخُ وَالْجَاهُ وَقُطْبُ الْجَاوِ
 ٣٩ مِنْ أَحْرَفِ الْهَجَاءِ وَفِي الْأَلَامِ
 ٤٠ وَرَأْسُهَا الْمِيخُ وَأَمَّا ذَيْلُهَا

- (٢٦) • ب ، ظ : لأنه دوقاله تقضيا .
 (٢٧) • الأصول : الهنج .
 (٢٨) • ب : يلحين .
 (٢٩) • ب ، ظ : الزام ،
 • ب ، ظ : احفظ .
 (٣٠) • ب ، ظ : لها اعتدالين .
 (٣١) • ب : احدهما ، ظ : احدهما ذا .
 (٣٢) • ت : فرع ، البديل من ب ، ظ .
 (٣٥) • ب : ولية اشهر ، ظ : دليله اشهر .
 (٣٦) • ب ، ظ : سبع اصابع ونصف
 يامبتدي .
 (٣٨) • ب ، ظ : فَمُرٌّ وحرف ،
 (٣٩) • الأصول : مطلقها ،
 • ب ، ظ : غلام .
 (٤٠) • ب ، ظ : الميخ اذا ما ذيلها للفرقدين .

٤١ إِنْ شَتَّ أَنْ تَحْطُ بِالْيَمِينِ
٤٢ لَكُنْهَا مَعَ أَنْتَصَابِ الْفَرْعِ

28 [ترتيب الميخ والجاه والقطب]

٤٣ وَالْمِيخُ وَالْجَاهُ وَذَا الْقُطْبُ أَلْفُ
٤٤ سَمَوَةٍ يَمِيخُ الْجَاهُ أَوَّلُو اللَّبِّ
٤٥ وَحِينَ يَأْتِي لَغُروبُ الْفَرْقِدِ
٤٦ وَفِي الطُّلُوعِ يَطْلُعَانِ جَمْعًا
٤٧ ثُمَّ الزَّيْطَانُ لَهُمْ يَمَاشِي
٤٨ أَمَّا سَهْلٌ فَهُوَ رَقِيبُ الدَّابِحِ
٤٩ إِنْ يَرِذَا الْجَاهُ * وَلَمْ يَصْدُقْ مَعَهُ
٥٠ فَيَا لَهَا مِنْ حَرَكَاتٍ عَارِضَةٍ
٥١ لِأَنِّي لَسَمُ أَرُ فِي زَمَانِي

29 [بإثني الزُّبَانِي]

٥٢ وَإِنْ مَضَتْ سَبْعُونَ حَلُّ الْفَجْرِ
٥٣ وَأَعْتَدَلُ الْمَعْقِلُ وَالظَّلِيمُ
٥٤ عَلَى سَنَامِ الْجَذِي وَالْبَاشِي
٥٥ أَمَّا الْحِمَارَانِ فَهُنَّ بِالْحَدِّ
٥٦ فَمِنْ شَبَاطٍ خَامِسٍ مُدِيمٍ
٥٧ أَمَّا الزُّبَانُ فَهُوَ مُسْتَقِيلٌ
٥٨ مِنْ ذَلِكَ الْحِينِ تَرَى الْفِرَاقِدَ

أَوْ بِالْيَسَارِ إِنْ ذَا تَمَكِينِ
تَصِيرُ خَطًّا يَبْنَى فِي الشَّرْعِ

مُعْتَدِلٌ مَقُومٌ لَمْ يَنْحَرِفْ
لَأَنَّهُ مَسَامَرٌ لِلْقُطْبِ
يَغِيبُ ذَا مَعَ الْحِمَارَيْنِ أَهْتَدِ
وِيرْكِبَا الْأَقْطَابِ فِي وَقْتٍ مَعًا
دَلِيلُهُ نَصْفُ أَصْبَعٍ فِي الْبَاشِي
إِنْ غَابَ ذَا يَطْلُعُ ذَا يَانَا صَحِي
أَعْلَى وَأَسْفَلُ مِنْ فِرَاقِدَ أَرْبَعَةٍ
بَسَطَتْ بَعْضُهَا وَبَعْضُ غَامِضَةٍ
مُسَاعِدًا فِي ذَا عَلَى الْمَعَانِي

سَعْدٌ بُلْعُ خُذْ مِنْ صَحِيحِ الْخَبَرِ
وَالْفَرْقِدُ الْكَبِيرُ يَسْتَقِيمُ
نَصْفُ أَصْبَعٍ فَأَفْهَمَهُ يَأْذُكِي
خَمْسُ أَصَابِعٍ قَطُّ لَا تَعْدِي
يَمْضِي بِذَاكَ النَّوْ يَانَدِيمُ
وَالطَّرْفُ فِي الْغَرْبِ لَهُ مَحَلُّ
تَشَفُّ وَالْجَذِي عَنِ الْمَا صَاعِدُ

(٥٢) * ت : نفر .

(٥٦) * ت : قديم ، البديل من ب ، ظ .

(٤٤) * جميع النسخ : سمر .

(٤٥) * ب ، ظ : لك الحمارين .

(٤٩) * ب ، ظ : الجاهل .

٥٩ دَوَامُهُ لِلْمَائَتَيْنِ يَحْسِبُوا
٦٠ وَأَعْلَمَ أَنَّ الْجَاهَ مِنْ ذَا الْمُسْتَقْلِ
٦١ وَمَنْزِلَاتِ الشَّامِ فِي أَسْتِقْلَالِهَا
٦٢ وَبَاشِيُ الشُّوْلَةِ* إِلَيْكَ الْوَصْفُ
فَوْقَهُمَا شَهْرُ زَمَانٍ جَرُّوا
يَسْتَقْبِلُ الْبَاشِيُ لِلْفَرْغِ وَسَلْ*
لَا يَحْدُرُ الْجَاهُ* وَلَا يَرْفَى لَهَا
فِي غَيْرِ ذَا النُّوْ أَصْبَغَ وَنَصَفَ

30 [بَاشِيُ مَنْزِلَةُ التَّعَانِمِ]

٦٣ وَإِنْ مَضَتْ مِنْهُ شَهْوَرُ أَرْبَعَةٍ
٦٤ يَطْلُعُ بِالْفَجْرِ الْمُؤَخَّرِ دَائِمًا
٦٥ وَفِي حَسَابَاتِ الْمُؤَرَّخِينَا
٦٦ تَرَى الرِّيَّاحِينَ* مَعَ الْأَزْهَارِ
٦٧ ثُمَّ يَصِيرُ الْفَرْقُدُ الصَّغِيرُ
٦٨ يَكُونُ بَاشِيُ* الْجَاهِ إِصْبَغَ وَنَصَفًا
٦٩ وَفِي حِسَابِ آخِرِ خُذْ قَوْلِي
٧٠ وَيَسْتَقْبِلُ بَعْدَ ذَا النِّسْرَانِ
٧١ بِأَشْيُهُمَا أَصْبَغَانِ بَلْ يَزِيدُ
٧٢ لِأَنَّ يَا رَبَّنَا كُلُّ بَاشِي
٧٣ ذَكَرْتُهُ فِي عَرْضِ هَذَا الْفَصْلِ
٧٤ وَقَالَ بَعْضُ إِنْ نَسَرَ الطَّائِرُ
ثُمَّ ثَلَاثَةٌ قُرَّرَتْ زِدْهَا مَعَهُ
وَيَسْتَقْبِلُ الْجَدْيُ حَتْمًا لَازِمًا
آخِرُ آذَانٍ فَيَنْعَمُ حِينَا
فِي ذَلِكَ الْفَصْلِ فَخُذْ أَخْبَارِي
مَنْ الْمَغَارِبُ تَحْتَهُ الْكَبِيرُ
لِمَائَتَيْنِ* وَتَسْعِينَ ذَا الْوَصْفَا*
بَاشِيُ أَصْبَغِينَ مُسْتَقْلَ الشُّوْلِ
يَنْفِ رُبْعًا رَهْمًا بِالْعَيْنِ*
ضِدَّهَا الْبَاجِسُ يَا حَمِيدُ
إِلَيْهِ ضِدُّ وَالرَّقِيبُ مَاثِي
لَأَنَّهُ عِلْمٌ حَقِيقٌ أَصْلِي*
يَزِيدُ نَصْفًا كُنْ بِهَذَا خَائِرُ

الوصف ، ت : من مائتين وتسعين هذا

الوصف .

(٧٠) * ب ، ظ : يَنْفِ تَرَاهُمَا ، ت : يَنْفِ

رُبْعًا تَرَاهُمَا بِالْعَيْنِ .

(٧٣) * ب : اِمْلِي ، ظ : جَزَلِي ، وَفَوْقَهَا

اِمْلِي .

(٦٠) * ب ، ظ : وَزَلْ .

(٦١) * ب ، ظ : لَا يَنْحَدِرُ الْجَاهُ ت : مَنْحَدِرُ

الجدى .

(٦٢) * ب ، ظ : الْقَلْبُ .

(٦٦) * ت : الَّذِي حَيَا ، الْبَدِيلُ مِنْ ب ، ظ .

(٦٨) * ت : ثُمَّ يَكُونُ . الْبَدِيلُ مِنْ ب ، ظ ،

** ب ، ظ : لِلْمَائَتَيْنِ وَالتَّسْعِينَ هَذَا

فَالْفَجْرُ بِالْبَطِينِ هَاكَ الْوَصْفَا
يُطَالَعَانِ الشَّمْسُ بِالتَّحْقِيقِ
سَبْعَ حِسَابُ الْحَافِي الْمَهَارِ
مَوَاسِي الْجَاهِ عَلَيْهِ أَعْتَمِدُوا
لَأَنَّ هَذَا *** مُبْتَدَأُ خُذْ صَدَقِي
وَفِيهِ قَوْلَانِ وَكُلُّ يُسْتَمَعُ
أَعْنِي لَكَ الثَّرَا بِالْعِيَانِ
يَبْتَدَأُ لِكُلِّ عَقْلٍ رَاجِعِ
تَظْهَرُ فِي السَّمَاءِ بِلَا مَغِيبِ
جَمِيعُهَا فِي الْأَرْضِ بِالتَّمَامِ
كَالشَّرْطَيْنِ مَنْ تَرُدُّ عَنْ ذَا فَسَلْ
ثَلَاثَ لَا تَقْضُ وَلَا تَزِيدُ
إِلَى ثَلَاثَ مَائَةٍ بِالْإِضَاحِ
وَفَوْقَهُمْ ثَلَاثَ لِلْكَمَالِ

٧٥ أَوْ كَانَ خَمْسَهُ أَشْهَرُ وَنِصْفَا
٧٦ وَالذَّبْرَانِ ثُمَّ وَالْعُيُوقُ
٧٧ وَفِي حِسَابٍ إِنْ رَمَتْ مِنْ أَيَّارِ
٧٨ وَذَلِكَ الْحَيْنَ يَكُونُ الْفَرْقُ
٧٩ لَكُنْمَا الْجَاهُ بِشَطْءِ الشَّرْقِ
٨٠ وَالْمُسْتَقْلُ يَا أَخِي سَعْدُ بَلَعُ
٨١ كَمِثْلٍ مَا فِي ضِدِّهِ قَوْلَانِ
٨٢ وَالْبَعْضُ قَالَ هُوَ سَعْدُ الذَّابِحِ
٨٣ حَيْثُ مَنْزِلُ الْجَنُوبِ
٨٤ وَمَنْزِلَاتُ يَا أَخِي الشَّامِ
٨٥ إِلَّا نَجُومًا قَدْ بَدَتْ مِنَ الْحَمَلِ
٨٦ يَكُونُ بَاشِي الْجَاهِ يَاسَعِيدُ
٨٧ يَدُومُ لَكَ قِيَاسُهُ يَاصَاحِ
٨٨ أَيْضًا وَعَشْرُونَ مِنَ اللَّيَالِي

أَيْضًا وَيَوْمَ فَافْهَمِ الْكَلَامَا
وَالْمُسْتَقْلُ الْفَرْغُ بِالْحِسَابِ
ثَمَانِيَةَ صَارُوا بِرَأْسِ الْحَدِّ

٨٩ وَإِنْ يَكُنْ مَائَتَانِ يَاهُمَامَا
٩٠ وَالْفَجْرُ بِالْهَقْعَةِ بِالصَّوَابِ
٩١ وَالْفَرْقَدَانِ فِي قِيَاسٍ فَرِدِ

*** ب ، ظ : من ذا .

(٨١) * ت : هذه ، البديل من ب ، ظ .

(٨٣) * ت : الحصراء التصويب من ب ، ظ .

(٨٤) * ب ، ظ : بالدوام .

(٨٦) * ت : يا أخِي ، ب ، ظ : بياشي .

(٧٥) * ب ، ظ : هناك .

(٧٧) * ب ، ظ : رحو مع .

(٧٨) الأصول : مساوي .

(٧٩) * ت : لكنها البديل من ب ، ظ ،

** ت : شاطي ، البديل من ب ، ظ ،

٩٢ والسُّلْبَارُ فَوْقَ وَجْهِ الْمَاءِ
 ٩٣ وَالْمَيْخُ فَوْقَ الْجَاهِ لَا يَزُولُ
 ٩٤ فَبِأَيْتِي الْجَاهِ أَصَابِعُ تُحْصَى
 ٩٥ وَبِأَيْتِي الصَّرْفَةِ ضِدُّ هَذَا
 ٩٦ قِيَاسٌ ذَا تَلْقَاءُ بِالْفَجْرِ
 ٩٧ أَيْضاً وَسَنَّهُمُ الْقَوْسِ وَالْفِرَاقِدُ
 ٩٨ حَذُّ عَشْرَةِ الْفَرْقَدِ بِرَأْسِ الْحَذِّ
 ٩٩ وَيَبْنَهُنَّ اخْتِلَافٌ سَهْلٌ
 ١٠٠ وَالسُّلْبَارُ ثُمَّ نَجْمُ النَّسْرِ
 ١٠١ خُصُوصَ فِي سَافِلِ يَأْخُوَانِي
 ١٠٢ قِيَاسُهُمْ يَأْصَاحُ عِنْدِي أَرْبَعَهُ
 ١٠٣ وَالنَّسْرُ فِي الْغُرُوبِ ثُمَّ الْمُحِثُ
 ١٠٤ وَكُلُّمَا غَاصَ مِنَ الْجَاهِ أَصْبَعُ
 ١٠٥ وَالْوَاقِعُ الدَّرِيُّ لَنْ يُغَيَّرَا
 ١٠٦ أَمَّا بِرَأْسِ الْحَذِّ قَيْسُ الْمُحِثُ
 ١٠٧ لِأَنَّهُ فِي غَايَةِ الْمَلُوءِ
 ١٠٨ حَتَّى يَغِيبَ النَّسْرُ يَأْخُلِي
 ١٠٩ وَإِنْ تَرَى الْوَاقِعَ أَصْبَعِينَ
 ١١٠ كَذَلِكَ الْمَعْقِلُ وَالظِّلِيمُ

قِيَاسُهُ إِصْبَعٌ بِلَامِرَاءِ
 كِلَاهُمَا يَسْتَقْبِلُ النُّزُولُ
 أَرْبَعَةٌ وَالْجِ صَارَ الْأَقْصَى
 ذَا هَادِمُ الْبَاسِئِي وَهَذَا شَادَا
 نَصَفَ حُزَيْرَانِ رُويَ فِي الذِّكْرِ
 فِي ذَلِكَ الْمَوْسِمِ تَرَاهُ وَكَذِ
 عِنْدَ اعْتِدَالِ الشَّهْمِ لَا تَعْدِي
 لَمْ يَخْلِلِ الْفَضْلَ فَيَأْتِي الْفَضْلُ
 يُمْكِنُ أَنْ يَقِيسَهُمْ ذُو الْخُبْرِ
 فَافْهَمُ لِنَظْمِي وَأَفْقَهُ الْمَعَانِي
 بِرَأْسِ حَذِّ هَاكِ نُصْحِي أَسْمَعَهُ
 مُسْتَقْبِلُ طَلُوعِهِ لَمْ يَلْبَثْ
 تَرَى هُنَاكَ السُّلْبَارَ يَرْفَعُ
 أَرْبَعُ أَصَابِعٍ قَطُّ مَا فِيهِ مَرَا
 أَرْبَعَةٌ زَلٌّ بِهِ مَنْ يُحِثُ
 فِي الْأَفْقِ لَمْ يَخْتَجِ لِلدُّنُو
 يَسْتَقْبِلُ الْمَسِيرَ لَلْأَنُورِ
 فَالسُّلْبَارُ الْقَطْبُ رَأْيِي الْعَيْنِ
 ثُمَّ الْمُرْبَعُ أَيُّهَا الْعَلِيمُ

لما جاء في البيت ٩٩ من الفصل الحادي عشر

من الحاشية .

(١٠٨) * الأصول : السير .

(١١٠) * ت : فذاك ، التصويب من ب ، ط .

(٩٥) * لغة محلية في شاد .

(١٠٢) * ب ، ط : هناك .

(١٠٦) * ت : ذلك ، ب ، ط : زلل .

(١٠٧) * هذا البيت مقحم في النص ويحذفه

يصبح عدد أبيات هذا الفصل صحيحاً وموافقاً

فَهْمٌ عَلَى الْقُطْبِ الْجَنُوبِيِّ نَزَلُوا
عِنْدَ طُلُوعِ الْتَّيْرِ تَلَقَّى الْبَرَاءُ
لِلْقُطْبِ الْجَنُوبِ يَا خَلِيلِي
لِلْقُطْبِ أَعْنِي لِلْجَنُوبِيِّ فَاسْمَعِ
لَأَوَّلِ الْبُيُوتِ وَالْأَسْيَاحِ
كُفَيْتَ شَرَّ الْجَهْلِ وَالتَّصْرِيعَا
مَنْ قَبْلَ ذَا الْبَاشِي بَنُو قَدْ كَمَلْ
حَسَابِ جُزْرِ حَسَنِ الْوَصْفِ
بَاشِيَهُمْ أَرْبَعٌ مِنَ الْأَصَابِعِ
إِعْمَلْ عَلَيْهِ وَاسْتَمِعْ صَفَاتِي

١١١ إِذَا اسْتَوَى قِيَاسُهُمْ وَأَعْتَدَلُوا
١١٢ وَالسَّلْبَارُ قِسَهُ ثُمَّ النَّسْرَا
١١٣ لِأَنَّهُمْ أَقْرَبُ مِنْ سُهَيْلِ
١١٤ وَالسَّلْبَارُ أَبْعَدُ مِنَ الْمُرْبَعِ
١١٥ دَوَائِهِمْ كُلُّهُمْ يَا صَاحِ
١١٦ وَكُلُّ هَذَا يَنْقُضِي جَمِيعَا
١١٧ ثُمَّ تَرَى سَعْدَ السُّعُودِ مُسْتَقِلَّ
١١٨ بِاشِيَهُ ثَلَاثَةٌ وَنِصْفٌ فِي
١١٩ وَالْحَوْتُ وَالنَّاقَةُ يَا أَخِي أَسْمَعِ
١٢٠ أَخِرُ بَاشِي فِي الْيَمَانِيَّاتِ

33 [بَاشِيُ الشَّرْطِينِ]

وَفَوْقَهَا ثَلَاثَةٌ تَمَكِّنَا
أَمَّا الْبُطَيْنُ صَارَ فِي اسْتِقْلَالِ
بَاشِيَهُ ثَلَاثَةٌ وَنِصْفٌ أَقْتَدِ
هُمْ خَمْسَةٌ بِالْحَدِّ فَافْهَمْ وَأَهْتَدِ
مَنْ شَاطِئِ الْجَنُوبِ كَالْمَصْبَاحِ
سَبْعَ لُيْلَاتٍ عَلَى الْحَسَابِ
يَبْقَى لِشَهْرَيْنِ مِنَ الْبُيُوتِ

١٢١ وَإِنْ مَضَتْ مَائَتَانِ مَعَ خَمْسِينَ
١٢٢ فَالطَّرْفُ فِي الْفَجْرِ بِلا مَحَالِ
١٢٣ فَيَسْتَقِيمُ الْجَاءُ فَوْقَ الْفَرْقِدِ
١٢٤ وَأَوَّلُ النَّعْشِ وَثَمَّ الْفَرْقِدِ
١٢٥ وَيَطْلُعُ السُّهَيْلُ بِالْأَطْوَحِ
١٢٦ وَذَلِكَ النَّوْ يُكُونُ فِي آبِ
١٢٧ وَذَا الَّذِي شَرَحْتُ يَا عَزِيزِي

(١٢٠) * ت : اخي تاتي ، التصويب من ب ،

ظ .

(١٢٢) * ب ، ظ : فالعجر في الطرف .

(١٢٣) * ب ، ظ : ونصف بالدلائل اقتد .

(١٢٤) * ب ، ظ : النسر .

(١٢٧) * ب ، ظ : ليفي .

(١١٢) * ب ، ظ : البشر .

(١١٥) * ب ، ظ : السياح .

(١١٧) * ب ، ظ : بنو اقل .

(١١٨) * ب ، ظ : في حساب الجزر مستحسن

الوصف ، ت : في حساب الحورا اكثره في

نظمه والشر .

١٢٨ وَأَعْلَمَ بَأَنَّ يَا أَخِي ذَا الْمُسْتَقْلَ*
 ١٢٩ حَذَرَكَ فِي التَّخَةِ فِي الْفَرَاقِدِ
 ١٣٠ إِنَّ الْفَرَاقِدَ كُلَّهَا تَقْرِبُ

34 [بَاشِي الدُّبْرَان]

١٣١ وَفِي الثَّلَاثِ مِائَةَ يَابِخِي إِلَّا
 ١٣٢ بِالْفَجْرِ وَالْفَجْرِ إِلَيْهِ الزُّبْرَةُ
 ١٣٣ يَوْمِينَ فِي أَيْلُولٍ إِحْسِبْ هَذَا*
 ١٣٤ بَيْنَ هَرَامِيزَ وَبَيْنَ الْبَاطِنَةِ
 ١٣٥ ثُمَّ تَرَى الْمُحِثَّ فِي الْأَفُولِ
 ١٣٦ مِنْ قَبْلِ ذَا النَّوْ لَا تَكُنْ نَاسِي*
 ١٣٧ كُلُّ يَصِيرُ يَافَتِي أَصْبَعِينَ
 ١٣٨ فِي جَاهٍ أَحَدَ عَشْرَةَ بِلا مَحَالِ
 ١٣٩ إِصْبَعٌ بِإِصْبَعٍ فِي الْعَرَبِ وَالْهِنْدِ
 ١٤٠ وَيَعْتَدِلُ يَا صَاحِبِي الزُّبَانِي*
 ١٤١ فِي ذَلِكَ الْمَوْسَمِ غَيْرَ خَافِي
 ١٤٢ إِلَى ثَمَانِينَ* وَيَأْتِي الْمَغْرِبُ

عَشْرِينَ فَالذُّبْرَانُ قَدْ تَعَلَّأَ
 بَاشِيَهُ ثَلَاثٌ مَعَ ذِي الْفَكْرَةِ*
 فِيهِ أَرْيَاحُ الصَّبَا تَحَاذَا**
 وَمِنْ عَدَنَ لِفَرْتِكَ كُنْ فَاطِنَهُ
 فَقَسَ عَلَيْهِ هُوَ وَالسَّهِيلِ
 إِذَا اسْتَقْلَ النَّجْمُ فَوْقَ الرَّاسِ
 أَيْضاً وَنَصْفاً تَرَهُ بِالْعَيْنِ
 إِنَّ زِدْتَ غَاصَّ الْجَاهُ بِالذَّلَالِ
 نَعَمْ قِيَاسٌ قِيَاسٌ هَذَا عِنْدِي
 مَعَ السَّهِيلِ فَافْهَمْ الْمَعَانِي**
 وَهُمْ بِرَاسِ الْحَدِّ سِتَّهُ وَافِي
 دُونَ قِيَاسَاتِهِمْ مُجَرَّبُ

-
- (١٢٨) * ب ، ظ : المستقل .
 (١٣٠) * ب ، ظ : الا مع البطين والمرزم
 نصيب .
 (١٣٢) * ت : باشيه يلقي مع ذي الكفرة .
 البديل من ب ، ظ .
 (١٣٣) * ب ، ظ : ايضاً احب ،
 ** ب ، ظ : هناك فيه ارياح الصبا
 لا تقرب .
 (١٣٦) * ب ، ظ : لا يكون باشي .
 (١٣٩) * ب ، ظ : ير .
 (١٤٠) * ب ، ظ : الدنول . والزباني امالة
 الزباني .
 ** ب ، ظ : ما اقول .
 (١٤٢) * ب ، ظ : المائتين .

١٤٣ وفي الثلاثمائة ثُمَّ خَمْسُ
 ١٤٤ في العَفَرِ وَهُوَ أَوَّلُ المِيزَانِ
 ١٤٥ والمَسْتَقِيلُ الهَنَعُ ثُمَّ المرزَمُ
 ١٤٦ والفرقدُ الكبيرُ كُنْ عَلِيمَا
 ١٤٧ فَفَسَّهَمَا بِالْحَدِّ سَبْعَةَ مُحْكَمَةٍ
 ١٤٨ وَقَسَّ عَلَيْهِ أَشْهُرًا ثَلَاثَةَ
 ١٤٩ أَغْنَى مِنَ النِّيرِوزِ ثُمَّ يَنْقُضِي
 ١٥٠ بَلَّ يَسْتَوِي هَذَا فِي أَيْلُولِ
 ١٥١ وَبَيْنَ ذَا الْبَاشِيِ وَالدُّبْرَانِ
 ١٥٢ عَلَى سَنَامِ الْقُطْبِ بِالشَّمَالِ
 ١٥٣ مُعْتَدِلًا يَصَاحُ مَعَ ذُبَانِهِ
 ١٥٤ بَاشِيِ أَصْبَعَيْنِ يَا أَخِي وَنَصِفِ

فَالْفَجْرُ بِالْعَوَاءِ أَمَّا الشَّمْسُ
 فِي مُدَّةِ الدَّهْرِ وَالْأَزْمَانِ
 بَاشِيِ أَصْبَعَيْنِ وَرُبْعٍ فِيهِ فَاغْنَمِ
 يَبْقَى عَلَى الْآخِرِ مُسْتَقِيمَا
 وَهُوَ قِيَاسُ جَيْدٍ فَالزَّمَهُ
 أَيْضًا وَنَصَفَ مَائَةَ عِلَامَةٍ
 وَيَسْتَوِي سِوَاهُ فَاحْبِسْ وَاحْفَظْ
 ثَمَانٍ مَعَ عَشْرِينَ فَاسْمَعْ قَوْلِي
 يَعْتَدِلُ الْبَارُ مَعَ الذُّبَانِ
 وَالْبَارُ لِلجَوِّ سَيِّقِي عَالِي
 يَاقِيزِ بَاشِيِ قِسْهُ فِي أَوَانِهِ
 فَالْمِخُ وَالْجَاهُ سِوَا خُذْ وَصِفِي

١٥٥ وَيَطْلُعُ الْأَعَزُّ وَقَتَ الْفَجْرِ
 ١٥٦ وَذَلِكَ الْحَيْنَ الدَّرَاعُ مُسْتَقِيلُ
 ١٥٧ بَعْدَ مُضِيِّ أَحَدِ عَشَرَ يَوْمٍ
 ١٥٨ إِلَى أَرْبَعَةِ أَشْهُرٍ يَا خَلِيلِي
 ١٥٩ وَيَعْتَدِلُ اللَّيْلُ وَالنَّهَارُ

عَلَى ثَلَاثِ مَائَةٍ وَثُلُثِي شَهْرٍ
 بَاشِيِ أَصْبَعٍ وَنَصِفِ فِي ذَاكَ الْمَحَلِّ
 مِنْ أَوَّلِ التَّشْرِينِ فِي التَّقْوِيمِ
 تَمُضِي مِنَ النِّيرِوزِ بِالذُّبُلِ
 حِينَئِذٍ وَيُؤَكَّلُ الْكُبَارُ

(١٤٣) * جميع الأصول : فالبلر واللعن واضح . (١٤٨) * ت : علاقة ، التصويب من ب ، ظ .

(١٤٥) * ب ، ظ : قس . (١٤٩) * لغة في واحفظ .

(١٤٦) * ب ، ظ : صاحبه . (١٥٥) * الأصول : وثلت .

١٦٠ وفيه غَلَاتُ الشعير ترمي
١٦١ في شهرِ تَشْرِينَ الهلالِ العَرَبِيِّ
وهو اَعْتِدَالُ للخريفِ يسمى
فيه قراناتُ لِيُرجَعَ العَقْرَبُ

[باشيُّ منزلة الطرف]

١٦٢ وفي الثَلَاثَ مائةِ والخَمْسِينَ
١٦٣ ويستقلُّ الطرفُ فوقَ الراسِ
١٦٤ لكننا الفرقَدُ صوبَ الشرقِ
١٦٥ يكونُ باشيُّ الجاهِ إصْبَعٌ واحدٌ
١٦٦ ولا يَكُنْ ذا النُوِّ حَتَّى ياتي
١٦٧ قَدْ كَمَلَتْ في عَشْرِ بَاشِيَّاتٍ
١٦٨ قصدي اختصارُ نَظْمِ ذي الأبياتِ
١٦٩ تَمَتْ بِفَضْلِ الْمَلِكِ الْعَلَامِ
١٧٠ وَجِسْبَةِ النِيروزِ والنَّوَاءِ
١٧١ بَلْ يَبْنَا وَيَبْنَهُمْ خِلَافُ
يأتي الزُّبَانِي الفجرَ بالتعيين
والجاهُ والفرقدُ في التواشي
شرحتُ هذا كُلَّهُ بالصدقي
لِخَمْسَةِ أَشْهُرٍ حديثٌ وإكذ
تشرينك الثاني وذا في ثَبِتِ
في عَرَضِهَا لِلْمُفْتَكِرِ مَا تِي
كي تنتهي عندَ المبالغاتِ
باشيُّ نُجُيْمَاتِ اليَمَنِ والشامِ
وأشهرُ الرومِ بلا غَوَاءِ
في عِدَّةِ السنينِ يا عَرُافُ

(١٦٠) * ب ، ط : علامات .

(١٦٣) * الأصول : الثرة ، ** الأصول : في
القياس .

(١٦٥) * ت : ذا حديث ، البديل من ب ،
ط .

(١٦٩) * ت : بحمد الله . البديل من ب ، ط .

(١٧٠) * ت : يحيه ، البديل من ب ، ط .

(١٧١) * جميع النسخ : أيها العراف .

(١٦٦) * الأصول : مبت .

الفصل الخامس

في معرفة دَيْرِ بَرِّ العرب والحجاز والسَّيَام والخليج البربري والسومال والرَّيم
والرَّنَج وجزائر القمر وآخر بَرِّ السودان والكانم فيما صَحَّ به الحساب
والتواريخ**

38 [الديرة من جرون الى باب المنتب]

- ١ وبعد هذا هاك شَرْح الدَّيْرَة
 - ٢ فأولاً من بَنَدِرِ السُّلْطَانِ
 - ٣ إَجْرٍ على القُطْبِ لِفَكِّ الأَسَدِ
 - ٤ وأَعْمَدُ الى مَظْلَعِ سُهَيْلِ تُرْشِدِ
 - ٥ ومن سُحَارٍ إِنْ تُرْدَ مَسْكَنَاهُ
 - ٦ ومن هُنَاكَ إِنْ تُرْدَ قَلْعَاتَانَا
 - ٧ ومن هُنَاكَ إِنْ شِئْتَ رَأْسَ الحَدِّ
- مُخْتَصَرًا يَنْظِمُ ذِي البَصِيرَةِ
أَعْنِي جَرُونُ بَلَدَةِ الأَمَانِ
وَمِنْهُ مِلٌّ عَلَى الْيَسَارِ وَأَجْتَهِدْ
إِلَى سُحَارِ الْبَلَدِ الْمُؤَيَّدِ
إَجْرٍ عَلَى الْجَوْرَا وَلَا تَمَكَّنَا**
مَجْرَاكَ فِي السُّهَيْلِ كُنْ ثَبَاتًا
مَجْرَاكَ فِي الْجَوْرَا فَلَا تَعُدْ

ظ .

(٥) * جميع النسخ : مكلاً ، وهو تصحيف ،

** جميع النسخ : تملأ وهو تصحيف .

(٦) * ت : بالثبات . البديل من ب ، ظ .

* ت : جزائر ، البديل من ب ، ظ .

** ب : به الأخبار والنقول .

(٢) * ب ، ظ : فأول ما يبدو .

(٣) * ب ، ظ : حيل مصحح حديثاً جز في

- ٨ إِنْ لَمْ تُرَدِّ تَلَزِمِ بَرَّ الْعَرَبِ
٩ وَإِنْ تَكُنْ تُطْلِقُ رَأْسَ الْحَدِّ
١٠ وَمِنْ مَصِيْرَةٍ يَافَتِي* مُجْرَبٌ
١١ [مِنْ خُورِيَا أَيْ أَخِي لِقَرْتِكَ
١٢ مِنْ قَرْتِكَ إِجْرٍ إِلَى مِصْرَ الْيَمَنِ
١٣ اعْنِي مَغِيْبُهُ* أَتَيْهَا الْعُلَمَاءُ
١٤ أَيْضاً وَمَجْرَى الْبَابِ نَسْرُ الطَّائِرِ
١٥ لَا تَجْرِي بِاللَّيْلِ أَخِي* وَأَرْقَا*
١٦ وَقِيلَ تَأْتِيكَ مَيُونُ تَشْتَهَرُ
١٧ وَبَيْنَهَا يَا صَاحِ وَالْأَنَافِ*
١٨ إِنْ جَزَتْ ذَاكَ النَّهْجَ بَاغِي الشَّامِ
١٩ وَالْبَابُ مَرَسَى أَزْيَبَ شَمَالِ
- للحدِّ مِنْ فَكِّ الْأَسَدِ فِي الْعَقَرِ
إِلَى مَصِيْرَةٍ فَالْسهِيلُ يَهْدِي
لِخُورِيَا* مَجْرَاكَ خَنْ الْعَقَرِ***
فِي مَغْرِبِ الْإِكْلِيلِ إِجْرٍ وَأَفِيكَ*
وَهِيَ* عَدَنُ فِي التَّيْرِ دَوْمٌ وَعَدَنُ
وَمِنْ عَدَنَ لِلْعَارَةِ الْجَوَازِ
وَمِنْ شَاطِئِ الْعَارَةِ لَا تُكَابِرُ
إِنْ لَمْ تَكُنْ مَعَاوِدًا عَقَقًا
كَبِيرُهُ الْأَقْفَافِ سَوْدَا فِي النَّظَرِ*
طَرِيقٌ تَسْتَبِيدُ خُذْ أَوْصَافِي**
فَحَذَرِكَ مِنَ الذُّبَابِ* وَالسَّلَامِ
إِنْ شِئْتَ أَنْ تُرْسِيَ هُنَاكَ فَاَفْعَلِ

[٣٩] الديرة من باب المنذب الى جدة

- ٢٠ وَأَعْلَمَ إِذَا أَطْلَقْتَ بَابَ الْمَنْدَمِ
٢١ لَكِنْ حَذَارِ الثَّوْرِ* مَعَ ذُبَابِ
٢٢ كَمَثَلِ مَا تَحْذَرُ رَأْسَ جَزَا
- وَقَصْدُكَ الزُّقْرُ فِي النَّعْشِ أَقْدِمِ
إِنْ كُنْتَ بَاغِي الزُّقْرَ مِنْ ذَا الْبَابِ
مِنْ جَاشٍ إِلَى جَرُونِ يَا ذَا الْعَزَا*

(١٦) * ت : الصرا ، البديل من ب ، ظ .

(١٧) * ب ، ظ : الأثافي .

** ب ، ظ : وصاتي

(١٨) * ت : فاحذرَك من دباب : ظ : الشام من

بدير والسلام . ب : فاحذرَك من بدير

والسلام .

(٢١) * ت : لكن احذر .

(٢٢) * ب ، ظ : للغزا .

(١٠) * ب ، ظ : مصيرة خوريا .

** الأصول : لقرتِكَ .

*** ب ، ظ : مجرب مجرى صحيحاً للأنام .

ت : ميخ العقرب .

(١١) * زيادة من ب ، ظ .

(١٢) * ت : ومن ، التصويب من ب ، ظ .

(١٣) * ت : المغيبات . ب ، ظ : المغيباه .

(١٥) * ب ، ظ : ارمقا .

٢٣ وَالزُّقْرُ مَرَسَى لِلشَّمَالِ وَأَزَيْبِ
 ٢٤ فِي رَأْسِهَا الْجَاهِي مِنَ الْمَغِيبِ
 ٢٥ بَيْنَهُ فِي أَمْكِنَةِ طَرِيقِ
 ٢٦ مِنْ نَصَبٍ لِلْعَرِيِّ لِلْحَدِيدِ
 ٢٧ وَفِي سُهَيْلِهِ بَنَادِرٌ فَادِرِ
 ٢٨ إِلَى الْأَبَاعِلِ وَإِلَى سِيَّانِ
 ٢٩ أَمَّا الْأَبَاعِلُ فَهِيَ يَا رَبُّنَا
 ٣٠ لَكِنْ يَا رَبُّنَا فِي الْمَطَالِ
 ٣١ وَهَوَ بُعَيْدَ طَالِعِ* الْجَزِيرَةِ
 ٣٢ وَالْجُزُرُ فِي غَرِيبِهَا* طَرِيقُ
 ٣٣ وَأُمُّ شَيْطَانٍ طَحْلَةٍ* بَرَقُ
 ٣٤ وَإِنْ تُخَلِّفَهُمْ تَرَى سِيَّانَا
 ٣٥ مِنْ أَيِّ صَوْبٍ جِئْتَهُ فَسِيرَا
 ٣٦ وَمِنْ هُنَاكَ أَجْرٌ لِحَاوِ أَحَدِ عَشَرَ
 ٣٧ وَالصُّدْرُ فِي النَّاقَةِ وَالْعُيُوقِ
 ٣٨ وَمِلٌّ عَلَى الْمَطْلَعِ لِلْحِجَازِ
 ٣٩ أَوْ شِئْتَ أَنْ تُقْصِرَ الطَّرِيقَا
 ٤٠ فِي التُّعَسْرِ وَالْفَرَقْدِ ثُمَّ الْقُطْبِ

مِنْ رَأْسِهِ الْجَاهِي فَلَا تَكْذِبِ
 عَرُوكَ سَاكِنُونَ يَاحِبِييِ
 دِيرَتُهُ فِي الْقُطْبِ يَا رَفِيقُ
 لِلْبَاضِعِ* لِلزُّقْرِ يَا رَشِيدِي
 لِلْغَرْبِ وَالشَّرْقِ فَذَعْهُمْ وَأَجْرِ
 فِي مَغْرِبِ الْعُيُوقِ بِالْعِيَانِ
 فِيهَا الْمَرَاسِي لِلْخَيْبِرِ أَلْوَانُ
 يَظْهَرُ لَكَ شَيْعَبُ فَجَزْ* وَطَالِعِ
 وَبَيْنَهُمْ طَرِيقُ فِيهَا الْخَيْبَرَةُ
 وَالْعَرُوقُ* أَيْضاً بَيْنَ** تَحْقِيقِ
 مِنَ الْأَبَاعِلِ تَرَاهَا فِي الشَّرْقِ
 بِهِ مَرَاسِي كُلِّ رِيحٍ كَانَا
 كَفَاكَ رَيْيَ الْفُتْرِ* وَالتَّعْسِيرَا
 يَنْقُصُ رُبْعاً بِاجْتِهَادٍ وَأَشْتَهَرُ
 فِي ذَلِكَ الْمَكَانِ بِالْتَّحْقِيقِ
 وَأَدْخَلَ لُجْدَهُ بَنْدِرِ الْأَعْرَازِ
 مِنْ جَاهِ سَمْعٍ* مِلَّ أَيْ رَفِيقَا
 إِجْرِ سَوَاءَ حَافِظُ لَكَ* رَيْي

- (٢٦) * ت : نصير ، التصويب من ب ، ظ .
 * ب ، ظ : للبالغ .
 (٣٠) * ب ، ظ : فجري .
 (٣١) * ب ، ظ : طالق .
 (٣٢) * ت : وحذرك في هذه ، التصويب من ب ، ظ .
 * ب ، ظ :
 * ب ، ظ : الشرق .
 * ب ، ظ : خيرا .
 (٣٣) * ت : وام سيان وطله ، تصويب ب ، ظ .
 (٣٩) * ب ، ظ : تسعاً .
 (٤٠) * ت : حفظك ، البديل من ب ، ظ .

تَرْمِيكَ دُونَ الْقَصْدِ ذِي الْمَطْلَقِ
إِجْرٍ عَلَى النَّاقَةِ كُنْ جَدِيرًا
وَأَحْلَزْ مِنَ الْأَوْسَاحِ ثُمَّ وَأَبْعِدْ
ذَكَرُوتَهَا مُخْتَصِرًا فَلَا عَجَبْ
وَتَتَّبِعِ الصَّرْفَةَ إِذْ تَرَاهَا
لَكُنْهَا مُتَعَبَةً خَطِيرَةً
وَمَا تَرَكَ شَيْئًا يَصِفُهُ مِثْلِي
كُلُّ نَوَاحِي الْبِرِّ بِالتَّمَامِ
الْقَرَبِ وَالْأَوْسَاطِ ثُمَّ الشَّرْقِ
دُونَ سِوَاهِ [إِنَّهُ بِاللَّحَجِّ]
مُسَاعِدٌ شَامِي قَوِي مُشْتَدُّ
فَلْيَفْهَمْ الطَّرْفَاتِ بِالتَّمَامِ

٤١ أَمَا إِذَا عَايَنْتَ جُزَرَ الدَّائِقِ
٤٢ وَإِنْ تَرَّ الْعَرْمَاءَ وَالْجَدِيرَا
٤٣ إِلَى خُمَيْسٍ * ثُمَّ يَلُ الْإِلَاسُودِ
٤٤ فَهَذِهِ الطَّرِيقُ تَجْرِيهَا الْحَشْبُ
٤٥ إِنْ تَجَرَّ يَا رُبَّانُ فِي سِوَاهَا
٤٦ وَالطَّرِيقُ غَيْرُ هَذِهِ كَثِيرَةٌ
٤٧ وَقَدْ ذَكَرَهَا وَالَّذِي مِنْ قَبْلِي
٤٨ مَيِّمَنَةٌ وَمَيْسَرَةٌ لِلشَّامِ
٤٩ [بَيْنَهُمَا يُوصَفُ خُمْسُ طُرُقِ
٥٠ لَكُنْتِي أَخْتَصَرْتُ هَذَا النَّهْجِ
٥١ وَهَذِهِ الطَّرِيقُ فِيهَا الْمُدُّ
٥٢ وَإِنَّمَا تَضَعُ طُرُقُ الشَّامِ

٤٠ [الديرة من سيان الى القصير والسويس]

ثُمَّ السُّوسِ مَا ذَكَرَهَا غَيْرِي
لَأَنْهَا مَا هِيَ طَرِيقُ سَالِمَةٍ
فِي فَرْدٍ خَنْ هَاكَ صِدْقُ خَبْرِي
مِنْ حَدِّ سِيَانٍ بِهَا السَّمَاحَةِ
فِي الْبَارِ وَالنَّاقَةِ لَا سِوَاهَا
رَأْسٌ كَبِيرٌ بَيْنَ غُبَّتَيْنِ

٥٣ وَدِيرَةُ الْبِرِّ إِلَى الْقَصِيرِ
٥٤ مِنَ الرِّبَابِينَ وَلَا الْمَعَالِمَةِ
٥٥ تَمْنَعُكَ الشَّعْبَانُ أَنْ تَجْرِي
٥٦ أَمَا طَرِيقُ يَا أَخِي الْبَاحَةِ
٥٧ لِرَأْسِ أَبِي مُحَمَّدٍ مَجْرَاهَا
٥٨ رَأْسُ أَبِي مُحَمَّدٍ لِلْعَيْنِ

(٤٩) * زيادة من ب ، ظ ، اسقاط في ت .

(٥٠) * ب ، ظ : بالهج ، زيادة من ب ، ظ ،

اسقاط في ت .

(٥١) * ت : مسدود ، البديل من ب ، ظ .

(٥٢) * ب ، ظ : البرين للقصير

(٤٣) * ت : خمسين ، التصويب من ب ،

ظ .

(٤٧) * ب ، ظ : وقد ذكرتها والذي ،

* ب ، ظ : وما رأيت أحد .

(٤٨) * ت : كذا البديل من ب ، ظ .

٥٩ غُبَّةٌ إِلَّا* ثُمَّ غُبَّةُ الطُّورِ*
 ٦٠ وَمِنَّهُ لِلسُّوسِ خُذْ أَوْصَافِي
 ٦١ أَمَّا الْقَصِيرُ فَهَوَ بَرُّ الرَّيْفِ
 ٦٢ بَيْنَ السُّوسِ وَالْقَصِيرِ يَا أَخِي
 ٦٣ وَاسْمُ ذِي الطَّرِيقِ هُوَ غَرْنَدَلُ*
 ٦٤ مُقَابِلُهُ فِي الْبَرِّ بَلَدُ الْقَلْزَمِ
 ٦٥ وَمِنْ هُنَاكَ يَسْتَضِيْقُ الْبَحْرُ
 ٦٦ فَهَذِهِ الطَّرِيقُ مِنْ سِيَّانٍ
 ٦٧ بِهَا الظُّهَارُ هِيَ وَالنُّعْمَانُ
 ٦٨ وَإِنْ تَرَ الْقَصِيرَ وَالنُّعْمَانَ
 ٦٩ لَكِنْ تَحَدَّرْ أَيُّهَا الرُّبَّانُ
 ٧٠ وَالْبَعْضُ قَالُوا الْبَارُّ مِنْ نُّعْمَانٍ
 ٧١ شَذَوَانُ هِيَ جَزِيرَةُ يَاسِيدِي

إِذِ اسْمُهَا*** بَيْنَ الْمَلَا مَشْهُورُ
 بِأَرْيَبٍ مَوْلِمٍ يَبْقَى صَافِي*
 عَلَى الْيَسَارِ فَافْهَمَنْ تَكْيِيفِي
 طُرُقَ كَثِيرَاتِ الْأَذَى وَالْوَسَخِ*
 مَغْطَسُ فِرْعَوْنَ اللَّعِينِ يُنْقَلُ
 هِيَ قَرْيَةٌ كَانَتْ بِهَا الْبَحْرُ سُمِّي
 وَيَلْتَقِي بَحْرُ الْحِجَازِ وَمِصْرُ
 لِرَاسِ أَبِي مُحَمَّدٍ يَا أَخَوَانِي
 كُلُّهُمْ بِمِصْرَ لَمْ يَسِينُوا*
 أَبْجَرُ عَلَى الْعَيُوقِ يَا رُبَّانُ
 مِنْ الْقِصَاصِيرِ مَعَ الشُّعْبَانِ
 يَرْمِكُ فِي الْبَحْرِ عَلَى شَذَوَانِ
 فِي الْبَحْرِ عَنْ رَاسِ* أَبِي مُحَمَّدٍ

41 [ديرة بر بربره]

٧٢ وَيَعَدُّ ذَا دَيْرَةَ بَرُّ بَرْبَرِهِ
 ٧٣ مِنَ السَّعِيدِ لِقَرْيَةِ الشَّيْخِ مَعَا
 ٧٤ مِنْ قَرْيَةِ الشَّيْخِ يَدُورُ الْبَرِّ

فَسَوْفَ أَذْكَرُ شَرْحَهَا وَأَشْهَرَهُ
 فَدَيْرَةُ الْبَرِّ الْمَغِيبُ فَاسْمَعَا
 فِي مَغْرِبِ النَّعْشِ لِرَاسِ بَرِّ

(٦٣) * ت : الطريق هي في بديل ، ب :

الطريق ذي غرندل ، ظ : الطريق غرندل .

(٦٧) * ب ، ظ : كلهم نصفين لم يبنانا . ت :

يبانوا .

(٦٨) * الأصول : الجدير .

(٦٩) * ت : الخفافين ، ب ، ظ : الجهانين .

(٧١) * ب ، ظ : في الراس راس .

(٥٩) * ب ، ظ : ابد .

* ظ : الطيور .

*** ت : فاسمها ، البديل من ب ، ظ .

(٦٠) * ب ، ظ : يتقافى .

(٦٢) * هذا البيت مقحم في نص النسخة

البحرانية . انظر حاشية البيت ١٣٧ من هذا

الفصل .

٧٥ أيضاً إلى الجين* أيها السفار
 ٧٦ فينبغي الإنسان ذو التمييز
 ٧٧ ومن هناك يا أخي للشام
 ٧٨ لولا يطول الشرح كُنا نشرح
 ٧٩ ونشرح الأماكن المضيقة
 ٨٠ لكن هذا ذكر الربان
 ٨١ وبعد ذا أذكر وصفاً ثاني
 ٨٢ من السعيد في طلوع* الرامخ
 ٨٣ من الجزيرة لنواحي الهجره
 ٨٤ من فيلك إجر لينذر موسى
 ٨٥ من هجره لفيلك في الرامخ
 ٨٦ وإن ترد منه الى* حافوني

لكن حذار الكيس والعواز
 يحاذر الأوساخ يا عزيزي
 فالأغلب العيوق يا همامي*
 جميع ما عنه الثقات صَحُّوا
 ونذكر الجزر على الحقيقة
 فافهم* تكن علامة الزمان
 ينقله ريان عن ريان
 لرأس خنزيرة* طريق واضح
 في مطلع النجم فير بخيرة*
 في مطلع الجوزاء يا رئيسا
 مجرى لها للقاصدين واضح
 في مطلع السهيل باليقين*

42 [ديرة مل ير الزنج]

٨٧ وديرة الزنج لها السهيل
 ٨٨ من جاو خمس ماشيا لمتفيه*
 ٨٩ أما إذا صرن النعوش عشا
 ٩٠ إن لم تكن خابر ذي المكان
 ٩١ الى سفالة ، ونعوش خمس
 ٩٢ لم تلق برا في السهيل عنه

مغريه فاقصده لا تميل
 أيضاً وللأخوار فهي صافيه
 تجذبك* الشعبان عن ذي المجرى
 فليس يهديك سوى الربان
 هو آخر البر فذلك نفسي
 بل جانب القمر بعيد عنه

(٨٣) * ب ، ط : مجره .

(٨٦) * ب ، ط : بلد .

** ب ، ط : على الصين .

(٨٨) * ت : مايا لمة ، البديل من ب ، ط .

(٨٩) * ب ، ط : تحلك .

(٧٥) * ب ، ط : ورأس الجين . ت : الى

الباب .

(٧٧) * ب ، ط : بالالهام .

(٨٥) * ب ، ط : ولو .

(٨٢) * ب ، ط : بلاد .

** ب ، ط : الجزيرة .

٩٣ وَقَدْ رُوي : آخِرُ بَرِّ الْحَبَشِ
 ٩٤ فَتَمَّ هُوَ مَنبُعُ نِيلٍ مِصْرٍ
 ٩٥ لَا حَاجَنَا اللَّهُ وَكُلَّ مُسْلِمٍ
 ٩٦ وَفِي حَدِيثٍ يَأْتِي غَرِيبٍ
 ٩٧ آخِرُ يَارْيَانُ جُزُرِ الْمَغْرِبِ
 ٩٨ وَيَنْتَهِمُ مَسَافَةً بَعِيدَةً
 ٩٩ وَقِيلَ كَانَ فِي قَدِيمِ الدَّعْرِ
 ١٠٠ أَيْضاً وَيَأْتُونَ لِبَرِّ الزَّنَجِ

بَنَدُرُ شَجَرَةٍ عِنْدَ قَعْدِهِ النَّعْشُ
 عَنِ ابْنِ حَوْفَلٍ الْهَمَامِ الْحَبْرِ
 لَذَا الْمَكَانِ الْخَطِرِ الْمُظْلِمِ
 مِنْ تَمَّ لِلشَّمَالِ وَالْمَغِيبِ
 بَحْرُ أَوْقِيَانُوسٍ سَهِيلِيهِ الْوَيْيِ
 مَسِيرُ شَهْرٍ بِهَوَى شَدِيدِهِ
 مَرَكَبُ الْإِفْرَنْجِ تَأْتِي الْقُمْرُ
 وَالْهِنْدِ نَقْلًا عَنْ ذَوِي الْإِفْرَنْجِ

43 [ديرة جزيرة القمر والجزر المجاورة لها]

١٠١ وَالْقُمْرُ أَوَّلُهُ مِنَ الشَّمَالِ
 ١٠٢ أَعْنِي بِرَاسِ الْمَلْحِ يَا هَمَامُ
 ١٠٣ وَقَالَ بَعْضُ إِنَّهُ أَتْنَا عَشَرَ
 ١٠٤ وَبَيْنَهُ وَقَابِلِ أَزْوَامٍ عَدَدُ
 ١٠٥ وَأَنْجَزِيحَةٍ بَيْنَهَا وَالْبَرِّ
 ١٠٦ أَيْضاً دُعُونِي وَكَذَا مُلَالِي
 ١٠٧ كَذَا مُؤَوُّو عَشْرَةٌ مَعَ نَصْفِ
 ١٠٨ وَغَيْرُهَا فِي الْبَرِّ جُزُرٌ جَمًّا

نَعُوشُ أَحَدُ عَشَرَ بِلَا مُحَالٍ
 تَعْرِفُهُ الْأَعْرَابُ وَالْأَعْجَامُ
 أَمَّا الْمَغِيبِيُّ هُوَ نَعْشُ أَحَدُ عَشَرَ
 سِتَّةَ وَخَمْسُونَ وَمَا فِيهَا نَكَدُ
 هِيَ أَشْهُرُ الْجُزُرِ فَخَذُ مِنْ خَبْرِي
 نَعْشُ أَحَدُ عَشَرَ بِلَا مُحَالٍ
 هِيَ أَشْهُرُ الْجُزُرِ فَخَذُ مِنْ وَصْفِي
 بَعْضُ سُمِّيَ وَالْبَعْضُ لَا لَمْ يُسَمَّا

(١٠٤) * ت : بابل ، التصويب من ب ظ .

(١٠٥) * ب ، ظ : والجزر يأتيه .

(١٠٦) و (١٠٧) * هذا البيت مقحم في النسخة

البحرانية . انظر حاشية البيت ١٣٧ من هذا

الفصل .

(٩٣) * ب ، ظ : فوت .

(٩٧) * ب : ظ : العرب .

* ت : بحر أوقيانوس وسهيله الوي ،

ب ، ظ : في أوقيانوس وسهيل الغربي .

(٩٨) * ت : شهرين . ب ، ظ : شهر .

(١٠٢) * ب ، ظ : بفرقة .

١٠٩ ورأسه من شاطيء السهيلي
 ١١٠ ولا سمعنا فيه علماً صادقاً
 ١١١ بل رأسه الجاهي مع البندر
 ١١٢ وشرحها ياتي مع المطالقي
 ١١٣ وديرة القمر مغيب التير
 ١١٤ وفي حديث آخر غريب
 ١١٥ بأن أقصى القمر نعث إصبع
 ١١٦ والبعض قالوا كله في التير
 ١١٧ والقمر منسوب لقامران

يعلمه منزل الإنجيل
 ولا قياسات ولا مطلقاً
 ومنزل السلطان والجزائر
 في غير هذا الفصل بالحقائق
 والما هنالك صلب المسير
 قليل من يرويه بالتجريب
 ديرة جنوبيه سهل فاتبع
 هذا هو الظاهر يا بصيري
 بن سام بن نوح أبينا الثاني

★ ★ ★

١١٨ وهو له بحريه جزائر
 ١١٩ أيضاً وأفشات مع شعوب
 ١٢٠ اثني عشر زاماً أيا معلماً
 ١٢١ لم يعترف كم [هي] عليها النعث
 ١٢٢ لكنما تخبرك المطالقي
 ١٢٣ أما رباين نواحي القمر
 ١٢٤ ياتون منها يا أخي بالعنبر
 ١٢٥ والبعض قالوا القمر والزنج معا
 ١٢٦ يرون من زل إذا توسططا

مما يلي الغال لها أمائر
 وكونها عنه الى الجنوب
 جزر كبار نايفات للسماء
 مجهولة لها مكان وحش
 ثم المسافة عنهم يا حاذق
 معهم لها مطلق بالخبر
 من سالف الدهر القديم المذير
 إذ لم يغيب الشمس لم ينقطعاً
 بين جنوبهم كثبت الفلطا

- (١١٣) * ب ، ط : والماء كدي .
 (١١٥) * ب ، ط : اربعة .
 (١١٩) * ب ، ط : انسات .
 (١٢٠) * ب ، ط : فالتقات .
 (١٢١) * زيادة من ب ط .
 (١٢٢) * ب ، ط : لكما تجريك .
 (١٢٦) * ت : الخطا . التصويت من ب ط .

١٢٧ لكنْه مكانٌ ضيِّقٌ وكَرْبٌ
 ١٢٨ إِنْ قَدَّرَ اللَّهُ لِفُلْكَ وَدَخَلَ
 ١٢٩ ما عنده سوى برورٍ الكانمِ
 ١٣٠ وقيلَ أَقْصَى الْقَمَرِ يا معلما
 ١٣١ أَقْصَى الشَّمالِ وهو لولُجانُ
 ١٣٢ في غُبَّةٍ تُكَلِّكُ* بالسَّهْلِ
 ١٣٣ اعني براس الملح إحدى عَشْرَ
 ١٣٤ وقيلَ غِلْظُ الْقَمَرِ يا معلما
 ١٣٥ وأَعْلَمَ بَأَنَّ حَوْلَ كُلِّ الْقَمَرِ
 ١٣٦ نعوشٌ سَبْعٌ ورقيقُ البحرِ
 ١٣٧ حتَّى يَجي عِنْدَكَ نَعوشٌ ثمانية
 ١٣٨ إذا وَصَفَهُ أَمَّا الْقِيَّاسُ الْأَصْلِي

شِعْبَانُهُ وَالْمَوْجُ وَالْمُدُّ عَجَبٌ
 [في] بحر أوقانوس على قُرْبٍ* الْأَجَلُ
 جَنُوبِي السُّودَانِ تَرَكُّ فاعلمِ
 نَعَشٌ أَصْبَعٌ بَنْدَرُ كُورِي فاعلما*
 نَعُوشٌ عَشْرٌ جَاءَ فِي التَّيْبَانِ
 مَا بَيْنَ رَاسَيْنِ فَخُذْ مِنْ قَوْلِي
 وَمَنْزِلًا جِي* نَعَشٌ عَشْرَةٌ تُذَكِّرُ
 عَشْرُونَ زَامًا ذَكَرُوهُ الْعُلَمَاءُ
 أَوْسَاخٌ مَعَ شِعْبَانٍ ثُمَّ جُزِرَ
 خُذْ فِي الْيَسَارِ وَالسَّمَاءَ أَجْرٌ*
 بِذَا الَّذِي يَرَى النَّمُوشَ عَالِيَهُ
 فَسَوْفَ أَذْكَرُ بِتَسَاغٍ فَضْلِ

(١٣٦) و(١٣٧) * هذان البيتان مقحمان في
 النص مع الأبيات ٦٢ ، ١٠٦ ، ١٠٧ ، فإذا
 حذفت الأبيات المقحمة أصبح عدد هذا
 الفصل ١٣٣ بيتاً تلاماً كما ورد في الفصل
 الحادي عشر من الحاوية في البيتين ٩٩
 و١٠٠ .

(١٢٨) * زيادة من ب ط .
 * * ب ، ط : دقيانوس مع قصر .
 (١٣٠) * ت : سما ، الديل من ب ط .
 (١٣٢) * ت : تكليك ، ب ، ط : اتكى لك .
 (١٣٣) * ب ، ط : ومنزلاً في .
 (١٣٥) * ب ، ط : بأنه حوالي .

الفصل السادس

في معرفة دير بر المعجم والهند والشوليان والثأت والبنج* [والسيام إلى
تحت الريح كلبيطون والمهراج]** والصين والغور ، مما صحت عنه
الأخبار

44 [دير بر المعجم]

- ١ وبعد ذا أشرح بر فارس
 - ٢ أول ما تطلق من جرون
 - ٣ حتى توفي جاش يامعتزا
 - ٤ ومن أعالي راس جاش أجري
 - ٥ لأن هذي ديرة فيها خلل
 - ٦ لم أر في أباها مصالحا
 - ٧ إذ في زمانني كثر الجهلاء
- والهند والسيام للممارس
أجر على السهل بالتمكين
وقبل أن توصله أخذ جزا
للسند في الجوزا ومثل للنسر
فالبعض للجوزا وبعض عنه زل
لا بد أن تجري بها يافالحا
لم يعرف القدم من العلماء*

45 [دير بر الهند]

- ٨ وديرة البر من الديول* الى مهائم فاستمع من قولي

* ت : المهراج ، ب : البخ ، التصويب من (٦) * الأصول : بيانها
ظ .
(٧) * ب ، ظ : لم يعرف العلم من المعلم .
(٨) * ب ، ظ : الديول .
* * زيادة من ب ظ .
(٩) * ب ، ظ : وبعد .

٩ إِخْذَرْ عَنِ الْعَقْرِ أَنْ تَمِيلَا
 ١٠ إِلَى بَلَدٍ كَوَلَّمْ مَجْرَى الْبَرِّ
 ١١ وَقَالَهَا السُّوَلِيُّ إِلَى كُمْهَرِي
 ١٢ وَمِنْ كُمْهَرِي فِي طُلُوعِ الْبَارِ
 ١٣ فِي مَطْلَعِ الْوَاقِعِ بِالسُّوَيْه
 ١٤ وَمِنْ كُمْهَرِي مَطْلَقٌ لِسُلْمِ

وَمِنْ مَهَايِمِ أَقْصَدِ السُّهَيْلَا
 وَبَعْضُهُمْ قَالَ إِلَى كُمْهَرِي
 مِنْ كَوَلَّمِ الْعَقْرِ فَأَخِزِمِ وَأَجِرِ
 لِقَائِلِ حَقَّقْ وَلَا تُمَارِ
 وَمَطْلَعِ الظُّلُمِ فِي الْفَطِيه
 فِي مَطْلَعِ السَّمَاءِ جُزْءٌ وَأَغْنِمِ

46 [دير سيلان]

١٥ أَمَا مِنْ السُّلْمِ بِالْتَّحْقِيقِ
 ١٦ رَأْسٌ مُرَاشِي فَهُوَ يَا إِخْوَانِي
 ١٧ مِنْهَا عَلَى مَقَرِّبِ تَمَرِ الطَّائِرِ
 ١٨ بَيْنَهُمَا أَرْبَعَةُ أَزْوَامَا
 ١٩ وَإِنْ تَكُنْ فِي مَرْكَبٍ كَبِيرِ
 ٢٠ وَأَعْبَرْتَ عَلَى الْجَنُوبِ مِنْ سِيلَانِ
 ٢١ إِنْ كُنْتَ طَالِقًا كُمْهَرِي فَاصْحَبِ
 ٢٢ [مَنْ نَحْوِ طَوَاجِمِ فِي الْجُوزَاءِ
 ٢٣ وَأَجِرِ مِنَ الطُّوْطَةِ إِلَى دَنُورَا
 ٢٤ وَمِنْ هُنَاكَ لِزَمِ السَّمَاءَا

إِلَى مُرَاشِي فَهُوَ فِي الْعَيُوقِ
 مِنَ الشَّمَالِ آخِرُ السَّيْلَانِ
 فِي الْمَاءِ نَاكَ فَتَنْ فَحَاذِرِ
 فِي آخِرِ الْمَقْرُضِ يَاهُمَا
 مُسْتَوَكِدًا لِلْسُّلْمِ لَا تَسِيرِ
 كِفَاكَ رَبِّي الْبَعْدَ وَالطُّوفَانَ
 لِنَحْوِ طَوَاجِمِ قَلْبِ الْعَقْرِ
 لِنَحْوِ دَنُورِ بِلَا مَرَاءِ
 فِي مَطْلَعِ التَّيْرِ وَكُنْ جِسُورَا
 لِنَحْوِ رَأْسٍ كَوْنَهُ يَازَا الدُّكَاءَا

- (٩) • جميع الأصول : اخزم .
 (١١) • ب ، ظ : لنحو فالي موك .
 (١٤) • ب ، ظ : مع .
 • ب ، ظ : اجر .
 (١٥) • ظ : السيام .
 (١٦) • ب ، ظ : اما .
 (١٧) • ب ، ظ : المل .
 (١٨) • ت : المفرط . تصويب ب ظ .
 (٢٢) • زيادة من ب ظ .
 (٢٤) • ب ، ظ : الزم ، ت : الراح .
 • ب ، ظ : رامن اجر ياذاكي .

٢٥ إن شئت تَعَبَّرْ بَيْنَهُ وَالْبَسْرُ
٢٦ وَإِنْ تَكُنْ طَالِقٌ لِرَأْسِنِهَا
٢٧ تَأْتِيكَ بَسْرُكُنَا مَلَّةٌ يَسَارَا
٢٨ فِي مَغْرِبِ الْوَاقِعِ إِلَى مُرَاشِي

فَاعْبَرْ وَلَا تَخْشَ بِهِ مِنْ ضَرْ
فِي مَطْلَعِ النَّعْشِ فَاحْفَظْهَا
فَبَدَلِ الْمَجْرَى وَكُنْ يَسَارَا
وَقَالَ فِي الْعُيُوقِ بَعْضُ النَّاسِ

٤٧ [دير البر الغربي]

٢٩ وَمِنْ مُرَاشِي وَلَاكْرَا كُورِي*
٣٠ أَيْضاً إِلَى مُتَبَلِّ قُطْبُ الْجَاهِ
٣١ وَهُوَ لَهُ مِنْ رَأْسِ نَاكَ قَتْنِ
٣٢ صِفَاتُهُ شِعْبٌ عَلَيْهِ الْمَاءُ
٣٣ وَمِنْهُ فِي النَّاقَةِ إِلَى جُذَاوَرِي
٣٤ وَمِنْ هُنَاكَ إِنْ تَرُدْ فَشَاشُ
٣٥ أَعْنِي : فَشَاشُ تِسْعَةٍ وَنُصْفٍ ؟
٣٦ فِي الْقُطْبِ إِحْدِثْ أَنْ تَزِيغَ الْمَجْرَى
٣٧ قَابِلَةً جَمَالُ دَنْسِي بَحْرَا
٣٨ جَمَالُ دَنْسِي فَشَتْ لَهُ خَرَائِبُ
٣٩ وَبَعْضُهُمْ يَتْرَكُهُ يَمِينَا
٤٠ وَمِنْ فَشَاشٍ يَا أَخِي إِلَيْهِ
٤١ وَمِنْ فَشَاشٍ نَقَلُوا الْأَجَارَ*
٤٢ وَقَبْلَ أَنْ تُوَصِّلَهُ يَرْقَى الْفَنْجَرِي

فِي الْقُطْبِ مَجْرَى صَادِقُ الْمَسِيرِ
أَعْنِي لَكَ الْجَاهُ سِتَّةُ زَوَاهِي
فِي مَطْلَعِ الْفَرْقِدِ بِالْتَّمَكْنِ
قَابِلٌ صَدْرَا قَتْنٌ بِالسَّوَاءِ
مَطْلَعُهَا قُضْدِي فَلَا تُكَابِرِ
أَطْلِقْ عَلَى الْبَارِ وَكُنْ ذَا جَاشِ*
مَنْهُ إِلَى قَوْلِكَ خُذْ مِنْ وَصْفِي
فَقَوْلِكَ الْجَاهُ يَكُونُ عَشْرَا
بَيْنَهُمَا طَرِيقٌ فِيهَا الْبُشْرَى*
دَعُوهُ يُسْرَاكُمْ وَلَا تُقَارِبُوا
عِنْدَ الْضُرُورَاتِ فَكُنْ قَطِينَا
فِي مَطْلَعِ النَّعْشِ فَمِزْ لَدُنِّي*
فِي مَطْلَعِ الْعُيُوقِ لِلْكَتْفَارِ
إِذَا رَأَاهُ مِلْ وَفِي النَّعْشِ أَسْرِي*

- (٢٧) * ب ، ظ : سيار .
(٢٩) * ب ، ظ : ومن مراشي لاكري كوري .
(٣٢) * ب ، ظ : تانيك .
(٣٤) * ت : ذامس ، ب ، ظ : جاش .
(٣٧) * ت : اليسر ، البديل من ب ظ .
(٤٠) * ت : اليه ، البديل من ب ظ .
(٤١) * ت : يعلق الأجار . البديل من ب ظ .
(٤٢) * ب ، ظ : قبل ان تصله .
* ت : إلى رأس مل وفي النعش اقرب البديل من ب ظ .

٤٣ وَأَثَرُهُ يَمْنًا وَأَقْصَدَنُ. بَنْدَرَكْ
 ٤٤ وَالْبَلَدُ لَا يَقْطَعُ هُنَاكَ كَلًا
 ٤٥ وَإِنْ تَكُنْ تَطْلُقُ مِنَ الْكَتْفَارِ
 ٤٦ تَاتِي إِسْنَدِيْبٍ وَقَارَدِيْبٍ
 ٤٧ عَلَيْهِمَا الْجَاهُ أَحَدٌ وَعَشْرُ

[دير البر الشرقي] ٤٨

٤٨ مِنْهُنَّ فِي التَّيْرِ إِلَى بَنْجَالَه
 ٤٩ وَالْجَاهُ فِيهَا عَشْرَةٌ وَنِصْفُ
 ٥٠ أَمَّا الْأَوَالِي حَكَمُوا إِحْدَى عَشْرَ
 ٥١ أَمَّا الَّذِي يَأْخُذُ قُرْبَ الْبَرِّ
 ٥٢ مِنْهَا عَلَى الْقُطْبِ لِرَنْجَلَاتِ
 ٥٣ مِنْ رَنْجَلِيَا خُذْ أَيْهَا خَلِيلِي
 ٥٤ وَالْمَطْلُقُ الْمَشْهُورُ مِنْ نَجْرَاشِي
 ٥٥ [مِنْ] نَجْرَاشِي لَجَزِيرَةٍ فَالِي
 ٥٦ مِنْ [رَاسِ] نَجْرَاشِي لِمَرْطَبَانَ
 ٥٧ لِأَنَّ رَاسَ مَرْطَبَانَ مُنْحَرَفٌ
 ٥٨ بَيْنَهُمَا غَبٌّ قَلِيلُ الْمَاءِ

- (٤٣) * ت : يمينك واقصد ، البديل من ب.ظ .
 (٤٤) * ب ، ظ : الجاه احدى عشر حصروا .
 (٤٨) * ب ، ظ : اعني . ت : ايندر .
 (٥٢) * ب ، ظ : لزنكماتي .
 (٥٣) * ب ، ظ : من جزر تكملات .
 * ب ، ظ : من جزر تكملات يا خليلا لراس .
 نكراشي غخذ السهيل .
 (٥٤) * ظ : ليطم .
 (٥٥) * زيادة في ب.ظ .
 * ت : من ، التصويب من ب.ظ .
 * ت : قال الشولي ب ، ظ : قال
 للسومال .
 (٥٧) * ب ، ظ : كن .

٥٩ إِنْ لَمْ تُرِدْ قَيْحَوَةَ أَوْ كَشْمِيرَا
٦٠ لِمَرْطَبَانٍ ثُمَّ سِرَ لِفَالِي*

لَا تَتْرُكَنَّ الشَّعْرِيَّ الْمَبُورَا*
مَجْرَاكَ صَحَّ الْقُطْبُ لَا مَحَالُ؟

[دير بر السيام وجزر تكوه]

٦١ مِنْ قَوْلُوا تَوَاهِي لِيْتَمَا
٦٢ أَيْضاً وَتَكْوَةَ أَيُّهَا الرُّبَّانُ
٦٣ وَمَنْ أَرَادَ تَكْوَةَ مِنْ بَتَمَا
٦٤ إِلَى قَفَاصِي* أَفْهَمِ الْمَجَارِي
٦٥ وَالْمَطْلُوقِ الْمَشْهُورِ خُذْ أَخْبَارِي
٦٦ وَإِنْ تَكُنْ يَامُعْتَتِي هَذَا الْفَرْ
٦٧ إِجْرِ عَلَى مَطْلَعِ قَلْبِ الْعَقْرِ
٦٨ مِنْ دَنْجٍ دَنْجٍ وَقُلُّو سَنِيْلُنْ
٦٩ أَمَّا إِلَى جُمُرٍ فَهُوَ الْعَقْرِ*
٧٠ أَمَّا شُمْطَرَةٌ يَا أَخِي قَدْ جُرَبْتُ
٧١ وَقَالَ آخَرُ أَوْصَحُ السَّيْلِ

إِجْرِ عَلَى مَطْلَعِ سُهَيْلٍ تَغْنَمَا*
هُمْ جُزْرُ جَمِّ بَلَا شُعْبَانِ
يَجْرِي عَلَى مَطْلَعِهِ لِيْتَمَا*
فِي مَطْلَعِ السُّهَيْلِ لَا تَمَارِ
مِنْ بَتَّمَ الْقُطْبُ لِيَتَكْوَى بَارِي
تَطْلُقُ مِنْ جُزْرِ قُلُّو سَمِيْلُنْ
إِلَى قَفَاصِي وَأَجْرِ هَذَا مَذْهَبِي*
وَيَسْتَهْمُ إَصْبَغٌ فَلَا تَمِيْلُنْ
وَبَرْهَلَةٌ لَهَا سُهَيْلٌ فَاحْسِبْ*
مِنْ تَكْوَةٍ فِي السَّلْبَارِ اسْتَقْرَبْتُ
إِلَى شُمْطَرَةٍ قُطْبُ السُّهَيْلِ

[دير بر الصين] 50

٧٢ وَإِنْ تَكُنْ تَطْلُقُ مِنْ شُمْطَرَةٍ

وَقَضْلُكَ الصِّينُ فَحِينَ تَسْرَا

النص .

(٥٩) • ب : الشعراء المبوراء . ظ : الشعر
والمبور . ت : الشعرية المبوراء . وكله
غلط . وما أثبتناه يستقيم الوزن معه دون أن
تستقيم اللفظة .

(٦٠) • ب ، ظ : للبقالة .

(٦١) • ب ، ظ : تسلم .

(٦٣) • زيادة من ب ، ظ . والبيت مقحم في

(٦٤) • ب ، ظ : قياسي .

(٦٧) • ب ، ظ : وأجر لها واحزب .

(٦٩) • ب ، ظ : إلى خور هذا المعقل ،

ت : فهو العقرب .

• ب ، ظ : فاعقل .

(٧١) • ب ، ظ : قطينا .

لِيَرْهَلَهُ أَيْضاً مَعَ جَوْهَوْرٍ
 عَلَى نُجَيْمٍ تَسِيرُ لَا تَأْتِي
 وَالْمَاءُ عِنْدَكَ عَشْرَةُ أَبْوَاعٍ
 قُلْ بِاسْمِ اللَّهِ [مَعَ] الْقَفَاصِي فَأَعْلَمَا
 أَمَّا قَفَاصِي شَيْعُبٍ فِي الْمَارَاسِي
 قُلْ بِاسْمِ اللَّهِ فِي السَّيَاكِ فَأَشْكُرَا
 فَكُنْ عَلَى التَّيْرِ يَا أَخِي وَاثِقَا
 لِنَحْوِ تَيْكِ فِي النُّعُوشِ عَنْهَا
 عَلَى مَغِيبِ السَّبْعَةِ الْمَشْهُورَةِ
 يُعْنَى نِمَا وَيَسَارُ نَوَا
 دِيرَتِكَ فِي مَطْلَعِهِ لَا الْمَغْرِبِ
 عَلَى طُلُوعِ نَعَشِهَا الْكِبَرَاءِ
 وَتَلْتَقِي الرِّيحَ بِهَا عَسِيرَةً
 وَالْمَطْلَعِي الْعَاصِفِ الْهَلَاكِ
 وَأَرْسٍ فِي الْبَحْرِ يَخْرُ بَرْنِي
 مِنْ شَهْرُنُو إِصْبَعٍ يَا خَلِيلِي
 لِأَنَّهَا كَبِيرَةٌ بِالْقُرْبِ

٧٣ إَجْرِ عَلَى الْإِكْلِيلِ بِالشُّرُورِ
 ٧٤ وَإِنْ تَخَلَّفْتَهُمْ فَأَقْبِلْ خَسَا
 ٧٥ إِلَى مَلْعَقَةٍ اسْتَمِيعْ أَوْضَاعِي
 ٧٦ وَتَلْتَقِي قَبْلَ مَلَاقَةٍ فَأَفْهَمَا
 ٧٧ قُلْ بِاسْمِ اللَّهِ هُوَ جَبَلٌ قَفَاصِي
 ٧٨ فِيهِ مَقَارِضُ يَا أَخِي فَإِنْ تَرَى
 ٧٩ وَإِنْ تَكُنْ أَرْضَ مَلَاقَةٍ طَالِقَا
 ٨٠ لِنَحْوِ سَنَجَافُورٍ فَارْحَلْ مِنْهَا
 ٨١ وَاجْرِ مِنْ تَيْكِ لِنَحْوِ صُورَةٍ
 ٨٢ وَالْقُطْبِ مِنْ صُورَةٍ لَشَهْرُنُو
 ٨٣ مِنْ شَهْرِ نَوٍ لِكُمْبَسَا الْعَقْرَبِ
 ٨٤ وَمِنْ هُنَاكَ أَجْرِ إِلَى شَفَاءِ
 ٨٥ وَإِنْ تَكُنْ مُجَارِيًا لِلدَّيْرَةِ
 ٨٦ أَعْنِي لَكَ الشَّلِيَّ أَوْ السَّمَكَ
 ٨٧ مِنْ حَدِّ صُورَةٍ لِكُمْبَسَا آذِنِ
 ٨٨ وَاجْرِ لَهَا فِي مَطْلَعِ الشَّهْلِ
 ٨٩ أَيْضاً وَفِي الْمُحْنِثِ ثُمَّ الْقُطْبِ

- ب : هذا الشطر غير معجم .
 ب ، ظ : يميناً نما ويساراً انوا وكله تصحيف .
 (٨٥) • ب ، ظ : ومن .
 (٨٦) • ت : الشمال . البديل من ب ، ظ .
 •• ب ، ظ : الهلاك . ت : الهلال .
 (٨٧) • ت : وارس في البحر بجزيرة برني ،
 ب ، ظ : وارس ما في البحر برني .
 (٨٨) • ب ، ظ : وجز .
 (٨٩) • ب ، ظ : بالقُطْبِ .

- (٧٣) • ت : جمهوري ، البديل من ب ، ظ .
 (٧٥) • ت : ملاقة ، البديل من ب ، ظ
 للوزن .
 (٧٦) • زيادة من ب ، ظ .
 (٧٧) • ب ، ظ : فيض .
 (٧٨) الأصول : الشمال .
 (٧٩) • ب ، ظ : على نجم التير حقاً .
 (٨٠) • ظ : لأن .
 (٨٢) • ت : في القطر ، البديل من ب ، ظ .

٩٠ ورأسها الجاهي بوجه الماء
 ٩١ من شهرتو في طلوع الطائر
 ٩٢ كمنل تيمور وهن جزر
 ٩٣ وديرتك من حد شفا الواقع
 ٩٤ ليندر الصين سمي زيتونا
 ٩٥ وترجع الديرة من زيتون
 ٩٦ في مطلع الاكليل قال الراوي
 ٩٧ وتبع الشمال والمغيبا
 ٩٨ فثم ياجوج مع ماجوج
 ورأسها خمس بلا مراء
 والجاه خمس فيهما للناظر
 على* جنوبي جاوة يا عمرو
 ذاك هو السر المنير الطالع
 والجاه إذ سمي بها عشرونا
 لمتته ملك مليك الصين
 عن تجربة* [من] صينها والجاوي
 مساكن الأتراك يا حيبا
 في جزر مشملة هناك نموخ*

★ ★ ★

٩٩ وإن ترد تلزم فرد مجرى
 ١٠٠ لشهرتو والى هاتون*
 ١٠١ وبعدهم زيتون خذ سؤالك*
 ١٠٢ ولا جنوبيهن إلا وسخ
 من حد سنجافور أخرج بخرأ
 أيضا وقتلون مع علتون
 واسم تخت ملكتهم كنبالك
 والغور قال القاضي المؤرخ*

★ ★ ★

-
- (٩١) * ت : صح ، البديل من ب ، ظ .
 (٩٢) * ب ، ظ : كن .
 (٩٦) * ت : عند تجربة ، ب ، ظ : عن
 تجريب .
 (٩٨) * ب ، ظ : مشملة تهويج . ت :
 مشملة هناك نموخ .
 (١٠٠) * ب ، ظ : هيتوني .
 (١٠١) * ت : سالك . البديل من ب ، ظ .
 (١٠٢) * لعله ابن قاضي شهبة اللمشقي
 (١٣٧٧ - ١٤٢٨)

١٠٣ وبعدَ ذا الإقليمِ لَمْ تَلَقْ بَشَرًا
 ١٠٤ لِأَنَّهُمْ فِي طَرَفِ الدُّنْيَا
 ١٠٥ وَلَا سَمِعْنَا غَيْرَ هَذَا مَعْرِفَهُ
 ١٠٦ قَدْ تَمَّتِ الدَّيْرَةُ يَا أَصْحَابِي
 ١٠٧ الْغَرْبَ وَالشَّرْقَ عَرَبَهَا وَالْعَجَمَ
 ١٠٨ مَا صَحَّ مِنْهَا وَمُعَمَّى الدَّيْرِ

سَوِيَّةَ الْخَلْقِ تُغْنِي مَنْ سَفَرًا
 مُدِلُّهُنَّ الْعَقْلُ بِالنَّهْآ
 لَهَا أَسَانِيدُ سَوَى هَذَا الصَّفَةِ
 أَغْنِي بَرُوزَ الْمُلِّ بِالصُّوَابِ
 وَقُمْرَهَا وَالصَّبْنَ كُلُّ قَدْ خُتِمَ
 تَرَكَّتْهُ لَذِي الْفَسَارِ [الْمُفْتَرِي]**

(١٠٣) * ت : شوبهة ، التصويب من ب ،
 (١٠٨) * ت : معنى ، التصويب من ب ، ظ .
 ** زيادة من ب ، ظ .
 ظ .
 ** ب ، ظ : للسفر .

الفصل السابع

في معرفة دير الجزر ومطالقتها* والمهراج وشُمُطْره والفال والقمر واليمن وسواحل الحبشة والسومال والأطواح** ومكران ، وما بينهم ، وما يتعلق بذلك مما صحت عنه الأخبار والتواريخ . والله أعلم بالصواب

51 [الديرة من ملاقة لجاوه]

- | | | |
|---|--|--|
| ١ | وَمِنْ مَلَاقَةٍ إِنْ تَكُنْ مُسَافِرًا | لِنَحْوِ جَاوَةٍ فَافْهَمْ الْأَشْيَارَا |
| ٢ | إِجْرِ عَلَى الْقَرْبِ تَحْطُ بِالظَّفَرِ | حَتَّى تُخَلَّفَ عَنْكَ سَيْتَا* فِي الثَّفَرِ |
| ٣ | وَيَعَدُ هَذَا مَطْلَعُ الْإِكْلِيلِ | إِلَى بَهَايَةِ أَظْهَرُ السَّبِيلِ |
| ٤ | لَكِنْ* تَلْقَى قَبْلَهَا فِي الْمَجْرَى | فَيْسُكُ* مَعَ سَلَتْ* كَرِيمُنْ جُزْرَا |
| ٥ | أَيْضاً وَهَانُوءَ فَلَا تَعْدَى | مِنْ ذِي الْجَزِيرَةِ مِنْ يَدِيكَ الْبُلْدَا |
| ٦ | سَتَّةَ أَبْوَاعٍ لَسَلَتْ زَنْجِي | إِلَى بَهَايَةِ* كِي بِفُوزٍ* تَنْجِي |
| ٧ | الْخَوْفُ كُلُّ الْخَوْفِ فِي هَذَا الْمَحَلِّ | فِي قَرَبِ سَلَتْ زَنْجِي* فَلَمْ تَزَلْ |
| ٨ | فَبَادِرِ الْبِلْدَتُمْ مَائِلَا | إِلَى الْجَزِيرَةِ فَاسْمَعْ الدَّلَائِلَا |

-
- | | |
|-------------------------------------|---|
| * ب ، ظ : مطالعها . | (٦) * ت : نهاية ، تصويب ب ، ظ . |
| ** ظ : الطواح . | ** ب ، ظ : ليست بفور : ت : بفرق . |
| (٢) * ب ، ظ : سينا . ت : شفا . | (٧) * ت : زنحلتا تصويب ب ، ظ . |
| (٤) * ب ، ظ : لتكن . | (٨) * ت : فبادر البلد ب ، ظ : مبادراً للبلد . |
| ** ب ، ظ : في سنك . ت : سنج معاسل . | |

يَعْرِفُهُ كُلُّ ذَوِي الْأَسْفَارِ
جُزُرٌ يَلِيطُونَ بِهَا الْعُودَ النَّفِي
أَتْرَكَهَا عَنْكَ عَلَى الْيَسَارِ
وَأَجِرْ فِي مَطْلَعِ سَهْلٍ مِنْهَا***
إِلَى تُونِسَ مَا بِهَا مِنْ وَصَبٍ
ثُمَّ لِحَاوَةَ يَا أَخِي الْمَنْعُوتَةَ
فِيهَا الْبَشَرُ طَوَلَ الزَّمَانُ حَاضِرَهُ
أَعْنِي فَلْيَتَّبِعْ صَاحِبًا فَاتَّبَعَهُ
جَاوَةً وَيَنْدَرُهَا فَكُنْ لِي صَاحِبِي
أَرْبَعَةً حَتَّى تُغَيِّبَ فِي التَّفَرُّ
فَهِيَ طَرِيقُ الثُّلُ لِلْأَسْفَارِ
ثَلَاثُ هُمْ فِي سُنْدُبَارِي جَهْرًا
وَالنَّهْجُ مَا بَيْنَهُمَا لَدَى الدَّلِيلِ
وَصَفَتْهَا وَصْفًا عَلَى الْيَقِينِ
شُمُطْرَةٌ فَكُنْ لَذَا مُلْتَفِتًا
لِحَاوَةَ فَرَايِدَ أَصْبَعَيْنِ
وَأَسْمُهَا تُونِسَ وَهِيَ كَيْبَرُهُ
بَنْدَرُ جَاوَةَ غَانِمًا مُحْصَلًا

٩ لِأَنَّ هَذَا بَابُ مُوسَى بَارِي
١٠ وَسَلَّتْ زَنْجِي خَلْفَهَا لِلشَّرْقِ
١١ وَكُلُّ هَذِي الْجُزُرِ يَا ذَا السَّارِي
١٢ إِلَى بَهَايَةِ يَا أَخِي أَيْمِنَهَا
١٣ لِنَحْوِ تِيكَأَ ثُمَّ بِيْرَ فِي الْعَقْرَبِ
١٤ وَدَمَ عَلَى الْعَقْرَبِ لِيَتِكَأُوتَهُ
١٥ وَتِيكَأُوتَهُ هِيَ جَزِيرَةُ عَامِرِهِ
١٦ فِي الْقُطْبِ مِنْهَا لِفَرَايِدَ أَرْبَعَةٍ
١٧ وَإِنْ طَلَقْتَ تِيكَأُوتَهُ بِأَغْيِ
١٨ تَجْرِي عَلَى الْعَقْرَبِ أَزْوَامًا قَدَرُ
١٩ تَنْظُرُ ذَلِكَ الْحَيْنَ سُنْدُ بَارِي
٢٠ وَرُبَّمَا تَنْظُرُ بَلَكَ الْجُزُرَا
٢١ هِنْدَامَهَا لِلتَّيْسَرِ وَالْإِكْلِيلِ
٢٢ مَا بَيْنَ أَطْرَافِ الْجَزِيرَتَيْنِ
٢٣ جَاهِي بِجَاوَةَ وَسُهَيْلِي يَا فَتَى
٢٤ وَأَجِرْ فِي الْعَقْرَبِ نَصَبَ الْعَيْنِ
٢٥ تَلْقَى عَلَى بَنْدَرِهَا جَزِيرَهُ
٢٦ فَاتْرَكَهَا عَنْكَ يَسَارًا وَأَدْخَلَا

- (١٦) * ب ، ط : فليتيك .
(١٧) * ت : نهاية ، التصويب من ب ، ط ،
* * ت : يمينها ، التصويب من ب ، ط .
* * * الاصول : عنها .
(١٨) * ت : متوين . البديل من ب ، ط .
(١٩) * ب ، ط : اقدم .
(٢١) * ت : هندافها ، التصويب من ب ، ط .
* * ب ، ط : في التير .
(٢٣) * ت ، ب ، ط : شمطره .
(٢٦) * محتلا ، التصويب من ب ، ط .

٢٧ إِنَّ شِثْتَ جَرْشِكَا وَسَرَيَاَه

٢٨ مخفاية الرسم* لَتَحْتِ الْمَلِكِ

هذي بَنَاوِزْ يَا أَخِي عَطَايَه*

في البرُّ يَوْمَ بِمَسِيرِ دِمَكِ

52 [دير جزر تيمور]

٢٩ وَلَا جَنُوبِيهَا سَوَى تَيَمُورَه

٣٠ إِلَى مَسِيرَةٍ يَا أَخِي شَهْرَيْنِ

٣١ وَجَزُرُ تَيَمُورَ كَثِيرًا تُذَكِّرُ

٣٢ وَلَا سُمِّيَ بَنَدَرْ مِنْ الْجَزَائِرِ

٣٣ بَلْ فِي تَوَارِيخِ الَّذِينَ سَلَفُوا

٣٤ وَقِيلَ فَإِنْدَا قَابَلْتُ تَيَمُورَا

٣٥ وَجَاوَةً دِيرَتَهَا فِي الْعَقَرِ

٣٦ ثُمَّ شُمُطَرَةٌ عِنْدَ ذِي الْأَلْبَابِ

شَاشِي وَفَاسَا جُزُرُ كَثِيرَه

لِلشَّرْقِ وَالْجَنُوبِ بِالْيَقِينِ

مَنْ نَعَشَ سَتٌ لِنُعُوشِ أَحَدَ عَشَرَ

عَنْهَا جَنُوبِيهَا بِإِسْمِ ظَاهِرِ

أَفْشَاتُ مَعَ جَزَائِرِ لَمْ يُعْرِفُوا

فِي [نَفْسِ] مَطْلَعُهَا فَكُنْ خَيْرَا

مِنْ ظَهْرِهَا صَحَّ فَلَا تَكْذِبِ

هذي صفاتي لَكَ بِالصُّوَابِ

53 [دير جزر اندلمند]

٣٧ أَمَّا صِفَاتُ جُزُرِ أُنْدَلْمَنْدِ

٣٨ وَبَيْنَهَا وَيِّنَ بَرُّ النَّاتِ

٣٩ وَبَيْنَهَا وَبَانَدَنْ وَالسِّيَامِ

الْجَاهُ فِيهَا خَمْسَةٌ لَمْ يَزِدْ

خَمْسُونَ مَعَ زَامِينِ عَنْ ثِقَاتِ

ثَلَاثَ وَثَلْثُونَ وَهَنْ بِالتَّامِ

(٢٧) * ت : عصاية ، ب ، ظ : مخفاية .

(٢٨) * جميع النسخ : الاسم .

(٢٩) * ت : وفاند ، ب ، ظ : وفاسا .

(٣١) * ب ، ظ : سبعة .

(٣٢) * ب ، ظ : سوى . ت : سموا .

** ت : ولا سموا فاندن في ، البديل من ب ،

ظ : ولا سوى بندر من .

(٣٣) * ب ، ظ : خرائب .

(٣٤) * ب ، ظ : قايل .

** زيادة في هامش ظ .

*** ت : كن بدا ، البديل من ب ظ .

(٣٥) * ت : من ظهرها بيان .

(٣٧) * ت : لمن يرد ، البديل من ب ظ .

(٣٨) * ب ، ظ : واثان .

(٣٩) * ب ، ظ : يا زيد ،

** جميع النسخ : ثلاثة وثلثون .

وَبَيْنَهَا طُرُقٌ تُزِيلُ النِّعَمَ
وَجَاهٌ إِضْبَعٌ ثُمَّ يَنْصِفُ فَاتَّبِعْهُ
لِحْدٌ جَائِسٌ فَلَهُ يَا سَكَنَ
لَمْ تَلَقْ شَيْئًا قَطُّ إِلَّا الْجُزْرَا
مَارُوسٌ طَوْدٌ فِي شُمْطَرَةٍ مَارُوسٍ*
فَهَؤُلَاءِ أَسْمُهُمُ الْكَبِيرَةُ
وَلَا رَمَى فِيهِمْ صَدِيقًا مُسْلِمًا
لِمَهْكَفَنَجٍ فَإِلَيْكَ الْعَقْرَبَا
أَيْضًا وَبُرْهَا شُمْطَرَةٌ* فَادِرُ
كَثِيرَةٌ أَرْقَائُهُ مُضِرُّهُ
أَعْنِي السَّيَّامَ فَاخْتَبِرْ يَا خَلِيَّ
عَنْهَا مِنَ الْأَوَسَاحِ يَا حَبِيبِي
عَنْ جَاوَةٍ مِنْ وَسَخٍ وَرَقٍ
عَرَفْتُ أَسْمَاءَهُ وَالْجُزْرَا

خُذْ وَصَفَهَا مِنِّي وَالْأَمَايِرُ*
إِلَى بَيَّانٍ* فِي الثَّرِيَّا أَطْلِقًا*
أَيْضًا وَنَصَفْتُ كُنْ فِي الْحَسْبَانِ*
أَرْبَعَةً وَنَصَفْتُ لِلرُّبَّانِ

٤٠ وَفِي جَزَائِرٍ قَرْدَةٌ فِي الْيَمِّ
٤١ أَوْسَمُهَا يَا صَاحِبِ جَاهٍ أَرْبَعَهُ
٤٢ دَبْرُهَا مَطْلَعٌ سَهْلٌ الْيَمِّنُ
٤٣ فَإِنْ نَظَلْ* لَازِمًا لِلْمَجْرَى
٤٤ [وَأَسْمُهَا يَا صَاحِبِ مَيْقَامَارُوسٍ
٤٥ وَحَوْلَهَا جَزَائِرٌ كَثِيرَةٌ
٤٦ لَا كَبَّرَ اللَّهُ لَهَا أَسْمًا
٤٧ أَوْ كُنْتُ مِنْ جَائِسٍ فَلَهُ مُجَنِّبًا
٤٨ وَمَطْلَعُ الْجَوْزَاءِ مَجْرَى* لَا مَرِي
٤٩ أَمَّا بَطِينٌ يَا أَخِي شُمْطَرُهُ
٥٠ مُشْرِقَةٌ لِنَحْوِ بَرٍّ الْمُلُ
٥١ وَكَمْ تَرَى فِي الْغَرْبِ وَالْجَنُوبِ
٥٢ وَكَمْ تَرَى فِي الْغَرْبِ ثُمَّ الشَّرْقِ
٥٣ لَكُنْتُ ذَكَرْتُ مَا قَدْ شُهِرَا

54 [مطالع الجزر]

٥٤ أَمَّا مَطَالِقُ يَا أَخِي الْجَزَائِرُ
٥٥ وَمَنْ كَرِيْمُوا إِنْ تَكُنْ مُشْرِقًا
٥٦ وَفِي كَرِيْمُوا الْفَرْقَدَانِ أَصْبَعَانِ
٥٧ وَمِثْلُهَا سُنْدَةٌ وَفِي بَيَّانٍ

(٥٠) * ب ، ط : النحوس .

(٥٤) * ت : تكثر بالامايير ، البديل من ب ،

ط .

(٥٥) * ت : بنات . البديل من ب ، ط .

* ب ، ط : المطلق .

(٥٦) * ب ، ط : الخشبان .

(٤٣) * ت : فصل . البديل من ب ، ط .

(٤٤) * زيادة من ب ، ط .

(٤٥) * ت : حارابر . ب ، ط : خراثيه

(٤٨) * ب ، ط : فمطلع ،

* ت : الى براوع وشمطوره ، البديل من ب ،

ط .

٥٨ ومن كَرِيمُوا لِلأودي تَسْرِي
 ٥٩ ثُمَّ أَقْصِدِ الْوَاقِعَ إِلَى مُلُوكِ
 ٦٠ وَاجْرِ فِي النَّاقَةِ لِصَوْلِكَ وَدَعِهِ
 ٦١ وَمَطْلَعِ النَّعْشِ لِجَزِيرَةِ لِيَبْوَا
 ٦٢ وَمَطْلَعِ الْفَرَقْدِ إِلَى مَقَابِرِ
 ٦٣ أَمَّا سُهَيْلُهَا فَفَرَّقْدُ سَتُهُ
 ٦٤ الْجَاهُ زَيْتُونٌ وَغَرْبُ الْفَرَقْدِ
 ٦٥ وَمَنْ كَرِيمُوا فِي مَغِيبِ النَّعْشِ
 ٦٦ وَمَنْ فَلَيْتِيكَ تُرَى الْفَرَقْدُ
 ٦٧ وَاجْرِ فِي النَّاقَةِ لِسَنْجَاوُزِ
 ٦٨ لِنَحْوِ جِينَا يَا أَخِي وَفِرْسُو
 ٦٩ وَاجْرِ فِي الْوَاقِعِ لِمُوسَى بَارِي
 ٧٠ وَمَنْ كَرِيمُوا آجِرٍ فِي الْجَوَازِ
 ٧١ فِي غَرْبِهِمْ لَجَاوَةِ الشَّهِيرَةِ
 ٧٢ وَقِيلَ لِلْمَطْلَعِ وَالسَّهْلِ
 ٧٣ ذَكَرْتُ ذِي الْمَطْلَقِ الْمَجْهُولِ
 ٧٤ وَكَمْ تَرَى شَرْقِيَّ ذِي الْجَزِيرَةِ
 وَاجْرِ عَلَى السَّمَاءِ إِذْ مَا تَجْرِي
 وَزَيْرِي الْبَارِ بِلَا شُكُوكِ
 إِنَّ عَلَيْهَا الْجَاهُ نِصْفُ أَرْبَعِهِ
 جَاهُ ثَلَاثَةٌ ثُمَّ نِصْفُ أَسْتَوَى
 جَاهُ أَصْبَعَيْنِ وَنِصْفُ لَا تُكَابِرِ
 خُذْ وَصِفْ مَنْ مِيزَهَا وَنَعْتَهُ
 عَلَى كَرِيمَا بِالْجَزَايِرِ فَأَقْنِدِ
 إِلَى فَلَيْتِيكَ مَجْرَى مَفْشِي
 خَمْسًا وَبَعْضُ قَالَ : نِصْفُ زَائِدُ
 وَالْبَارِ قِيلَ مَطْلَقُ مَشْهُورُ
 فَرَّقْدُ ثَلَاثٌ ثُمَّ نِصْفُ قَاسُوا
 وَفِي مَغِيبِ الْأَصْلِ سُنْدَةُ بَارِي
 وَالْقَلْبِ وَالْإِكْلِيلِ وَالشُّعْرَاءِ
 أَمَّا سُهَيْلُ فَعَلَى تَيْمُورًا
 عَلَى جَزَايِرِ بَانْدَنُ قَلِيلُ
 قَصْدِي التُّرْفَا إِنَّهَا مَغْفُولُهُ
 جَزَايِرًا لَمْ تُعْتَرَفَ كَثِيرُهُ

- (٥٨) * ت : لوداد ، البديل من ب ، ظ .
 * ب ، ظ : امترى .
 (٦٠) * ب ، ظ : يصفو .
 (٦١) * ب ، ظ : ليوى .
 (٦٢) * ت : تكثر ، البديل من ب ، ظ .
 (٦٤) * ت : الجزائر ، التصويب من ب ، ظ .
 (٦٦) * ب ، ظ : خمسة اصابع ثم .
 (٦٨) * ب ، ظ : ترفاسوا .
 * ب ، ظ : فاستوى .
 (٧١) * ب ، ظ : اشتها .
 * ت : مال ، تصويب ب ، ظ .
 (٧٢) * ت : في البديل من ب ، ظ .
 * ب ، ظ : فاندل .
 (٧٤) * ب ، ظ : ورا .

- ٧٥ ودورة السيلاني عند الناس
 ٧٦ [ومن مُراشي إن تُردَ قَدَرُ ملي
 ٧٧ ومن هناك أجزر إلى شلاوم
 ٧٨ وبَدَلِ المجرى إلى* ذَنُورا
 ٧٩ في مَطْلَعِ الجوزا ومن ذَنُور
 ٨٠ وإن تَسِرَ من تَيْكَلِ لأبطما
 ٨١ مَطْلَعُهُ إلزَمَ وَكُنْ ثُبوتا
- في القلبِ للشَّلَمِ مِنْ مُراشي
 في قُطْبِ السُّهَيْلِ قَدْ حَقَّقَ لي*
 على سُهَيْلِ [والى]* مَكَاتِمِ**
 من حَدِّ مَكَاتِمِ** وَكُنْ جَسورا
 لِيَتَكَلَّ الطَّائِرُ في المَسِيرِ
 فَيَسِرَ على النُّجْمِ السَّعِيدِ تَغْنَمَا
 من أَيْطَمِ* الرامِحِ لِإِزَامِنِ كُوتَه

- ٨٢ وديرة الفالِ وَجُزِرِ الفالِ
 ٨٣ [إلى مَحَلِّ ذَا المَحَلِّ العالِي
 ٨٤ ومن مَحَلِّ في السُّهَيْلِ المَسْرَى
 ٨٥ والبعضُ قالوا الفالُ للسُّهَيْلِ
 ٨٦ وَلَمْ يُحَقِّقُوا قِياساً أَصْلاً
 ٨٧ أَمَّا شَمَالِيهِ عَلَيْهِ الجاءُ
 ٨٨ وَالسَّطَرُ الْأَوَّلُ جاءَ أَرَبَعَه
 ٨٩ وَالسَّاحِلِي أَرْبَعَةٌ إِحْكَاماً
- في القُطْبِ أَجْرُ بها ولا تَبالِ
 لآخر سُلْطَانِيهِمُ والوالي
 لآخر الفالِ ونَعَمَ المجرى
 مِنْ راسه إلى أَقاصِي* الذيلِ
 على جَنُوبِيهِ مَحَلُّ الجُهْلا
 خَمْسَ صَحِيحَةٍ ما به إِشْبَاهُ
 وَرُبْعِ إصْبَعٍ خُذْ حَدِيثِي وَأَسْمَعَه
 ومنه للمُلِّ أَثْنَا عَشَرَ زاماً

(٧٥) ت : إلى الشام ، التصويب من ب ، ظ .
 (٧٦) * زيادة من ب ، ظ .
 (٧٧) * زيادة من ب ، ظ .
 * ب ، ظ : تيكامي ، ت : الأكاتم .
 (٧٨) ت : من ، البديل من ب ، ظ .
 * ب ، ظ : تكامي .
 (٨٠) * ب ، ظ : وإن شرقي تكل لا يضمنا .
 (٨١) ب ، ظ : انظم .
 (٨٥) * ب ، ظ : من الراس إلى أقصى .

- ٩٠ وبينَ كُلِّ سَطْرٍ وَالْآخِرِ
 ٩١ [دِيرْتَهُمْ قُطْبُ السُّهَيْلِ حَقًّا
 ٩٢ بَلْ إِنَّ مَلَكِي يَا أَخِي عَنِ السُّطْرِ
 ٩٣ أَعْدَادُهَا اثْنَا عَشَرَ جَزِيرَةً
 ٩٤ وَلَمْ تَزَلْ جَمِيعُهُمْ عَمَارًا
 ٩٥ إِنْ كَانَ مَجْرَاكَ فِي الْمَطَالِعِ
 ٩٦ [وَالسَّاحِلِي كُلِّي وَأَنْدَرُوا
 ٩٧ وَيَعْدَ شَتْلَاكُمْ وَكَنْجَمَنْجَلَا
 ٩٨ وَشِعْبُهَا الْبَحْرِي وَجُزُرُ أَكْثِي
 ٩٩ لَهَا وَكَنْجَمَنْجَلَا شِعْبَانِ
 ١٠٠ الْكَنْ ذَا شَعْبٍ كَبِيرٍ قَاصِي
 ١٠١ وَفَاتِيَسَهْ مَنْحَرِفٍ قَلِيلَا
 ١٠٢ وَالْجَاهُ بَيْنَ الْبَثْرِ وَالْفَرَمَلِي
 ١٠٣ وَبَيْنَ شَتْلَاكُمْ وَكَنْجَمَنْجَلَا
 ١٠٤ وَتُمْ كُلَّتِي أَرْبَعَةٌ وَأَنْدَرُوا
 ١٠٥ وَأَكْثِي ، بَنْجَارَمَ ، كُورْدِيْبُ
 ١٠٦ وَقَسْ [ثَلَاثًا] إِنْ تَرَدَّ تَوْرِي
 ١٠٧ أَمَّا جَزِيرَةُ مُلْكِي قَاسُوهَا
 ١٠٨ لَهَا مَسَافَةٌ مِنْ بَرٍّ كَوَلَمِ التَّمِيلِ *
 ١٠٩ وَإِنْ تَكُنْ تَلَزَمُ سَهَيْلًا مِنْهَا
- أَرْبَعَةٌ أَزْوَاجٍ عِنْدَ الْخَابِرِ*
 وَأَنْدَرُوا وَأَكْثِي تَبْعَانَا الْمَشْرِقَا
 لِسَاحِلِ الْمَغْرِبِ سُهَيْلٌ فِي الْغُزْرِ
 بَيْنَهُمْ طُرُقٌ لَذِي الْبَصِيرَةِ
 أَتْرَكُهُمْ إِنْ جُزَّتْهُمْ يَسَارَا
 قَاصِدٌ بَرُّ الْهِنْدِ لَا تَنَازَعُ*
 وَيَعْدُ كَفَيْي وَمَلَكِي خَبَرُوا
 وَكُورْدِيْبُ بَعْدَ أُمَيْي تَلَا
 تَوْرِي خَرَابٌ بَعْدَهُمْ خُذْ نَفْتِي
 فِي مَغْرِبِ السُّهَيْلِ وَإِقْعَانِ
 خَمْسَ فَرَايِخَ صِرْنَ لِلْخَوَاصِرِ
 عَنْ كُورْدِيْبِ لِلْمَغْرِبِ يَاحْلِيلَا
 أَرْبَعُ أَصَابِغٍ جُرَيْتُ يَآمِلِي
 الْجَاهُ ذُبَانٌ فَلَا تُبَدِّلَا
 ثَلَاثَةٌ وَنُصْفٌ لِي قَدْ خَبَرُوا
 كَأَنْدَرُوا يَآمِلُهَا الْأَدِيبُ
 أَيْضًا وَكَفَيْي عَلَى التَّخْرِيرِ
 بِإِصْبَعَيْنِ وَنُصْفِ جَرُبُوهَا
 أَزْوَاجُ عَشْرِ وَثْمَانٍ فَاسْأَلِ**
 جَزِيرَةُ لَارْدِيْبُ** تَقْرُبُ مِنْهَا

(٩٠) * زيادة من ب ، ظ .
 (٩٥) * زيادة من ب ، ظ .
 (١٠٨) * لا يستقيم وزن البيت . إلا إذا قلنا
 مثلًا : من برها لكولم التميل .
 (١٠٩) * الأصول عنها ، ** ب ، ظ : لاشك
 بلاريب .

ثَلَاثُ عَشْرَةَ قِطْعَةً فَانْتَهَى .
 فَالْقَلْبُ مَجْرَى كُلِّ ذِي نِهَاءٍ
 جَاهُ أَصْبَحَ خُذْ تَحْرِيرَهُ
 مَطْلَعُهُ لِلْقَرَبِ بِالدَّلِيلِ
 أَيْضاً وَجِئْتِي مَنْ تُرَدُّ عَنْ ذَا [قَسْل] *
 الْجَاهُ نَصْفُ أَصْبَحَ لَا يَغِيبُ
 أَمَّا بِجِئْتِي نَصْفُهُ فَاسْمَعُوا *
 نَظَّمَ فِي الْكَتْرِ عَنْ مَالُوسِ *
 وَالْفَرْقَدَانِ سَبْعَةٌ بِالسَّوَاءِ
 وَأَنْتَ فِي مَطْلَعِ سُهَيْلٍ جَارِي
 قَبْلَ سُؤْيَدُو فَاسْتَمِيعْ مَقَالَتِي
 عَشْرُونَ زَاماً جَاءَ فِي التَّقْدِيرِ
 إِلَى سُؤْيَدُو فَاسْتَفِدْ مِنْ كَلِمَتِي
 وَهَذِمْتِي بِلَا شُكُوكٍ خَمْسَةَ
 فِرَاقِدُ أَرْبَعَةَ وَنَصْفِ قَوْلِي *
 بِمَطْلَعِ الْعَقْرَبِ بِلَا شُكُوكٍ *
 فِي مَطْلَعِ السُّهَيْلِ بِالْإِيضَاحِ
 آخِرُ كُلِّ الْجُزْءِ * يَارُبَّانِي

١١٠ والجاه فيها نصف دُبَّانٍ وهي
 ١١١ فَمَنْ يُرَدُّ مِنْهَا إِلَى كَيْلَاءِ
 ١١٢ وَهِيَ جَزِيرَةٌ بِأَخِي كَبِيرِهِ
 ١١٣ مِنْهَا إِلَى مَحَلٍّ فِي السُّهَيْلِ
 ١١٤ لَكِنْ تَلْقَى أَوَّلًا كَنْدِيكُلَ
 ١١٥ أَيْضاً وَشَيْخَ دَيْبٍ وَكَارْدَيْبٍ
 ١١٦ كَنْدِيكُلَ الْجَاهِ عَلَيْهَا إِصْبَحَ
 ١١٧ فِي الْبَحْرِ عَنْهَا أَقْلِيمُ كَنْدُلُوسِ
 ١١٨ وَفِي مَحَلِّ الْجَاهِ وَاسِي * الْمَاءِ
 ١١٩ وَإِنْ طَلَقْتَ مِنْ مَحَلِّ سَارِي
 ١٢٠ تَلْقَى مَلُوكَ يَافَتَى وَهَذِمْتِي
 ١٢١ وَبَيْنَهَا وَبَيْنَ تَيْرَمَ تَوْرِي *
 ١٢٢ وَإِنْ تَكُنْ طَالِقٌ مِنْ هَذِمْتِي
 ١٢٣ وَالْفَرْقَدَانِ فِي مَلُوكِ سِتَّةَ
 ١٢٤ إِجْرٍ لَهَا فِي مَطْلَعِ السُّهَيْلِ
 ١٢٥ وَمَنْ سُؤْيَدُو لِقُلُو مَلُوكِ
 ١٢٦ وَمَنْ سُؤْيَدُو لِأَدُو * يَاصَاحِ
 ١٢٧ جَزَائِرُ عِدَّتْهَا ثَمَانٍ

(١٢١) * ت : بر منورى ، ب ، ظ : تيرم

تورى .

(١٢٤) * ب ، ظ : هي فراقده . . قتيلا .

(١٢٥) * ب ، ظ : في السلوك .

(١٢٦) * ب ، ظ : ومن ولادا ان تسر .

(١٢٧) * ب ، ظ : هم آخر .

* * ب ، ظ : العمار .

(١١٠) * ب ، ظ : فانتهى . ت : مسه .

(١١٤) * ت : اسقاط ، ب ، ظ : اسال .

(١١٦) * ت : فاستمع ، ب : فاسمع ، ظ :

فاسمعوا .

(١١٧) * ت : بالوس ، ب ، ظ : مالوس .

والكترة ، وسط الشيء .

(١١٨) * ب ، ظ : سوى .

١٢٨ ما بَعْدَهَا جزائِرُ مَعْمُورَةٌ .
 ١٢٩ والفرقدانِ أَزْبَعَةٌ عَلَيْهَا
 ١٣٠ وَقَدْ رَأَيْتُ تَنْخَاطِ جُمَا
 ١٣١ مُنْقَطِعَاتٍ عَلَى نُعُوشِ أَحَدَى عَشَرَ
 ١٣٢ وَلَا رَأَيْتُ مَنْ يَقُولُ بَرًّا لَكَ
 ١٣٣ وَلَا سَمِعْنَا خَبْرًا صَحِيحًا
 ١٣٤ سِوَى الَّذِي ذَكَرْتَهُ فِي النِّظْمِ .

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١٣٥ وَإِنْ تَكُنْ تُطْلِقُ بَرَّ الْقَمَرِ
 ١٣٦ إِجْرِ إِلَى تِيرِي رَجَا فِي الْمُحَنِثِ
 ١٣٧ وَإِجْرِ مِنْ بَنْدَرِ بَنِي إِسْمَاعِيلِ
 ١٣٨ وَمَطْلَعِ الْمُحَنِثِ مِنْ مَنَكَارِ
 ١٣٩ وَمَنْ هَدُوْدُهُ فِي طُلُوعِ الْعَقَرِ
 ١٤٠ أَوْ كَانَ مَجْرَاكَ يَنْسِرُ الطَّائِرِ
 ١٤١ تَأْتِي جَزِيرَةٌ يَا أَخِي تِيرِي رَجَا
 ١٤٢ فِي مَطْلَعِ السَّمَاءِ يَا صَدِيقَ
 ١٤٣ هَذِي الْبِنَادِرُ كُلُّهَا فِي الْقَمَرِ
 ١٤٤ لَوْلَا اخْتِلَافُ يَا أَخِي الرِّوَاةِ

(١٣٤) • ت : كي يقال ارمي ، ب ، ظ : كي

لا يقال ارمي .

(١٣٨) • ب ، ظ : الميكار .

(١٣٩) • ب ، ظ : تجهيا .

(١٤٠) • ت : نسر . البديل من ب ، ظ .

(١٤١) • ت : اته . البديل من ب ، ظ .

(١٢٨) • ظ : معمورة جزيرة .

(١٢٩) • ب ، ظ : الا الفرقتين .

(١٣٢) • جميع النسخ : بربر .

• جميع النسخ : حروص .

• جميع النسخ : صفحتك .

(١٣٣) • ت : الفال يا اخي صحيحاً . البديل

من ب ، ظ .

- ١٤٥ أما مَطَالِقُ بَرَبْرَةٍ لِلْعَرَبِ
 ١٤٦ مِنْ مِطَطٍ لِلْبَابِ عَلَى الثُّرَيَّا
 ١٤٧ أَمَا عَدَنُ فِي النَّسْرِ وَالْعَصِيدَةِ
 ١٤٨ فِي الْقُطْبِ وَالشُّحْرِ عَلَيْهَا الْفَرْقَدُ
 ١٤٩ وَمَطْلَعُ النَّعْشِ عَلَيْهِ فَرْتَنُكَ
 ١٥٠ وَمَنْ سَرَى مِنْ رَأْسِ جَرْدَفُونِ
 ١٥١ وَالْقُطْبُ فَرْتَنُكَ وَالْبُرُومُ النَّعْشُ
 ١٥٢ أَمَا عَدَنُ فِي الثِّيَرِ وَالسَّمَكِ
 ١٥٣ وَالْبَابُ مَجْرَاهُ مَغِيبُ النُّجْمِ
 ١٥٤ وَمَنْ سُهَيْلِي سُقْطَرَةٌ تَمْشِي
 ١٥٥ وَفَرْتَنُكَ النَّاقَةُ، أَمَا الشُّحْرُ
 ١٥٦ وَدَارُ زَيْنَةِ فَالْثُّرَيَّا تُرْشِدُ
 ١٥٧ وَاجِرٌ فِي الْجَوْزَا لِعَبْدِ الْكُورِي
 ١٥٨ وَفِي مَغِيبِ يَأْخِي الْإِكْلِيلِ
 ١٥٩ وَالْقُطْبُ حَافُونِي تَرَاكَ تَاتِيهِ
 ١٦٠ وَكُلُّ رُبَانٍ جَرَى مِنْ مَامِي
 ١٦١ وَفِي مَغِيبِ النَّعْشِ تَاتِي حَيْرَجَا
 ١٦٢ وَالشُّحْرُ فِي النُّجْمِ وَدَارُ زَيْنَةِ
- ذَكَرْتُ مَا جَرَّبْتُ لِلْمُجَرَّبِ
 وَالْعَارَةُ السَّمَكَ يَا أُنْخِيَا
 عَصِيدَةُ الْحَضَارِمِ الرَّشِيدِ
 إِسْهَرُ وَلَا تَرَقُدْ كَمَنْ قَدْ رَقَدَ
 وَخُورِيَا الْعَيُوقُ لَا تُشْكُكَ
 فِي النَّعْشِ صَابُ الْجُزُرِ بِالْيَقِينِ
 وَالْجُزُرُ مَجْرَى الْبَارِ لَيْسَ غِشٌّ
 مَجْرَى إِلَى الْعَارَةِ يَا ذَا الزَّاكِي
 أَعْنِي الثُّرَيَّا لِأَفْهَمَنْ نَظْمِي
 لِحَاسِكَ الْقُطْبُ وَظَفَارِ النَّعْشِ
 فِي النَّسْرِ وَالرَّامُحُ تَاتِي الْجُزُرُ
 وَالْفِيلُكُ الْهَيْرَانُ قَدْ تَأَكَّدُوا
 وَجَرْدَفُونُ الثِّيَرُ بِالتَّقْصِيرِ
 تَحْوِيكَ بَنَّةُ خُذِ بِالْذَّلِيلِ
 وَاسْمُ هَذَا الرَّاسِ هُوَ قَلَنْسِيَه
 فِي الْقُطْبِ يَلْقَى الْجُزُرُ بِالْإِقْدَامِ
 وَفِي مَغِيبِ الْبَارِ فَرْتَنُكَ تُرْتَجَى
 خُذِ الْمَغِيبَ تَرَاهَا بَيْنَهُ

(١٥٤) * لا يستقيم وزن البيت ولا القافية .

(١٥٦) * ب ، ط : راشدا .

(١٥٧) * ت : التقريب ، التصويب من

ب ، ط .

(١٥٩) * ط : القلب .

* ب ، ط : من اسم .

(١٦٢) * ب ، ط : سر في المغيب يراها بينه .

(١٤٥) * ب ، ط : بر .

(١٤٦) * ب ، ط : ذو العارة .

(١٤٧) * ب ، ط : الحميدة حصيدة .

(١٤٩) * ط : الناقة .

(١٥٠) * ط : صاحب ، ت : صار .

(١٥٢) * ب ، ط : النجم .

(١٥٣) * ب ، ط : عن .

١٦٣ مَنْ فَرَّتْكَ الْقُطْبُ عَلَيْهِ آجَرُوا
 ١٦٤ وَمِيطَ فِي الْعَقَرِ* أَمَّا الرَّامِحُ
 ١٦٥ وَإِنْ تَكُنْ طَالِقَ مِنْ جُزْرِ قَنَا
 ١٦٦ وَلِلْمَكُورِ نُسْمَ عَيْدَرَاتِ*
 ١٦٧ وَفِي سَهْلٍ* تَلْتَقِيكَ بَرْبَرَةٌ
 ١٦٨ وَمَطْلَعُ الْجُزَاءِ مِنْ يَصْرِ الْيَمَنِ
 ١٦٩ وَالْتِيَرُ عَبْدُ الْكُورِيِّ الدَّلِيلُ
 ١٧٠ وَمَطْلَعُ الْقَلْبِ جِبَالُ الْكُحْلِ
 ١٧١ وَبَرْبَرَةٌ فِي الْقُطْبِ* نُسْمَ الزَّيْلَعِ
 ١٧٢ وَبَعْدَ فِي أَثْنَاءِ ذِي الْمَطَالِقِ*
 ١٧٣ خَمْسَةٌ مِنَ الْأَزْوَاجِ عَنْ مِيطَ أَغْزَرَا
 ١٧٤ وَكُلُّ مَنْ يَعْرِفُ حَسَابَ هَذَا

[مطالقي ير الجمجمة] 59

١٧٥ وَإِنْ تَكُنْ طَالِقَ بَرِّ الْجُمُجْمَةِ
 ١٧٦ إِنْ تَجَرَّ فِي النَّاقَةِ لِلْكَرَازِيِّ*
 ١٧٧ وَمَطْلَعُ الْعَيُوقِ لَطَاحِ طَاحِ

-
- (١٦٤) * ب ، ط : المعقل .
 * ب ، ط : شارح .
 (١٦٦) * ت : وللمكورات وعيدرات .
 * ب ، ط : ان تأتي
 (١٦٧) * ب ، ط : المغيب .
 * ب ، ط : تبصر .
 (١٦٨) * ب ، ط : ترى سهلي سقطره قد
 علن .
 (١٧١) * ب ، ط : القلب .
 (١٧٢) * ب ، ط : المطالع .
 (١٧٤) * ب ، ط : يكن هو الاكمل الاستاذ .
 (١٧٥) * ب ، ط : تكون .
 (١٧٦) * ب ، ط : للمكرازي .
 * ب ، ط : فيه .
 *** جميع النسخ : جاري .

١٧٨ أَمَا الثَّرِيَا فَهِيَ لِلذُّيُولِ
 ١٧٩ وَإِنْ تَكُنْ طَالِقَ جَاشٍ رَاحَا
 ١٨٠ وَإِنْ تُرِدْ أَيَا أَخِي مَلَاخَا
 ١٨١ وَفِي مَغِيبٍ يَا أَخِي الْعَقْرَبُ
 ١٨٢ وَالْقُطْبُ يَا رَبَّانُ لِلسُّوَيْقِ
 ١٨٣ مَطْلَعُهُ وَمَسْقَطُ السُّهَيْلِ
 ١٨٤ وَفِي الْحَمَارَيْنِ يَقُولُ الْحَدَّ
 ١٨٥ هَذِي مَجَارِي الْأَصْلِ بِالسَّوَاءِ
 إَعْمَلْ بِذَا وَآجِرْ بِلَا قُضُولِ
 لِلْيَمَةِ خُذِ السَّمَاءَ الرَّامِحَا
 خُذِ الْمَغِيبَ تَلْتَقِي الصَّلَاحَا
 إِلَى عَرَابَةِ مَطْلَقٍ مُجَرَّبِ
 وَالسُّلْبَارُ الْجُزُرُ بِالتَّحْقِيقِ
 أَيْضاً وَقَلْهَاتُ بِذَا الدَّلِيلِ
 اسْمَعْ كَلَامِي وَأَفْهَمَنْ تُرْشِدُ
 وَأَحْسَبْ سَوَاهَا عِنْدَ جَزْيِ الْمَاءِ

(١٨٠) * ب، ط: خذ المغيب تلقى (١٨٤) * ب، ط: يقول .
 الصلحا . * ب، ط: افهمن الرشد .

الفصل الثامن

في معرفة المسافات* من بر العرب إلى بر الهند ، من جاه خمس إلى جاه اثنتي عشرة ، [وذكر المسافات]** على أربعة رؤوس ، وذكر أزوامهم ، وما يتعلق بذلك ، وهم قيد [يعتلم بهم]** مسافات جميع البحر . والله أعلم بالصواب .

60 [المسافات بين بر العرب وبر الهند من جاه احدى عشرة الى جاه خمس]

- | | |
|---|--|
| ١ | أَمَّا الْمَسَافَةُ بَيْنَ بَرِّ الْعَرَبِ* وَبَيْنَ بَرِّ الْعَرَبِ* فَهِيَ عِنْدِي |
| ٢ | وَعِنْدَ كُلِّ الْخَلْقِ أَرْبَعِينَ بَيْنَ* رَجَدُ وَالْحَدُّ يَأْفِطُنَا |
| ٣ | أَيْضاً وَبَيْنَ مَسْقَطِ وَالسُّنْدِ كَذَاكَ قَدْ حُقُّ* حَسَابُ رَشْدِي |
| ٤ | وَبَيْنَ رَاسِ مِثْوَ* وَخَلْفِ خَمْسُونَ مَعُ* زَامِينَ فِي ذَا الْوَصْفِ* |
| ٥ | وَبَيْنَ دَهْرَاوِي وَبَيْنَ مَلْرَكِهِ ثَمَانٍ مَعُ سَتِينَ يَأْذِي الْبَرَكَةِ |
| ٦ | وَبَيْنَ رَاسِ سَوْرَقَةِ وَيُورِيَا فَهِيَ ثَمَانُونَ فَلَ* ثَمَارِيَا |

(٣) * ت : هكذا قدا ، ب ظ : كذا قد احق .

(٤) * ب ، ظ : في .

* ب ، ظ : النصف .

(٦) * ظ : فهي ثمان غلولا .

* ب ، ظ : الحسابات .

* زيادة من ب ظ .

(١) * ب : العرب .

* ب : الهند .

(٢) * ظ : من .

- ٧ وَتَنْدَبَاشِي بَيْنَهَا وَسَاجِرِ
٨ وَبَيْنَ أَزْدِيْفَ وَبَيْنَ الشَّحْرِ
٩ أَمَا الْمَسَافَةُ بَيْنَ مَنْجَلُورِ
١٠ مَائَةِ زَامٍ مَعَ ثَلَاثِينَ عَلَى
١١ وَبَيْنَ دَارِ زَيْنَةِ وَمَامِي
١٢ سَبْعَةَ أَزْوَامٍ تَزِيدُ نَصْفًا
١٣ وَبَيْنَ رَاسِ الْفَالِ وَمَلْبَارَاتِ
١٤ وَبَيْنَهُ وَبَيْنَ رَاسِ مَامِي
١٥ وَقَالَ بَعْضُ هُنَّ سِتُونَ عِنْدَ
١٦ وَكَلَّمَا أُجْنِبْتَ زَادَ فِيهَا
١٧ فِي كُلِّ إِصْبَعٍ أَيُّهَا الرُّبَانُ
- تَسْعُونَ مَعَ زَامِينَ عِنْدَ الْخَابِرِ*
مَائَةٌ تَزِيدُ ثَمَانٍ وَنَصْفَ فَأَدْرِ*
وَطَوْدٍ دَارِ زَيْنَةَ الْمَشْهُورِ
حَسَابِنَا هَذَا الَّذِي قَدْ كَمَلَا
مِنَهَا عَلَى* هَذَا الْحِسَابِ النَّامِي*
فَوْقَ الثَّلَاثِينَ فَهَآكَ الْوَصْفَا
عِشْرُونَ زَامًا مَا بِهَا شُبُهَاتُ
سِعُونَ مَعَ زَامِينَ خُذْ كَلَامِي
وَالْتَّيْرُ وَالْوَاقِعُ لَدَى الْحَبِيبَةِ سَنَدُ
ثَمَانِيَةِ أَزْوَامٍ يَا وَجِيهًا
عَلَى الْحَسَابِينَ لَكَ الْأَمَانُ

61 [المسافات بين ير التات وير السيام]

- ١٨ وَدِيرَةُ السِّيَامِ يَامُسْتَخِيرُ
١٩ [لَاخِرُ السِّيَامِ هَاكَ وَصْفِي
٢٠ أَيْضًا وَبِرُّ النَّاتِ فِي السُّهَيْلِ
٢١ عِشْرُونَ زَامًا بَيْنَهُمْ وَزَائِدَةٌ
٢٢ مَا بَيْنَ شَاتِي جَامَ وَكَنْفَارَا]
- يَجْرِي عَلَى السُّهَيْلِ فِيهَا الْمُغْزَرُ*
إِلَى فِرَاقْدُ خَمْسَةٍ وَنَصْفٍ*
مَغْيِيهِ فَاغْنَمُ لَذَا التَّأْوِيلِ
زَامَانٍ فَآخِيبُهَا* بِهِذِي الْقَاعِدَةُ
كَرَّرْتُ لَكَ فِي نَظْمِهَا مِرَارًا

- (٧) * ظ : مع ستة كذا المخابر .
ب : مع ستة عند الخابر ، وفي
الحاشية : والأصح أنها اثنان وتسعون زاماً .
(٨) * ت : ازديف ، ب ، ظ : ازاديو .
* ب ، ظ : مائة وأربع عشر يا ذخر .
(٩) * ب ، ظ : واخلود .
(١١) * ب ، ظ : الى .
- * ت : الثاني ، التصويب من ب ، ظ .
(١٥) * ت : بعضهن ، تصويب ب ، ظ .
(١٨) * ت : المغرب ، البديل من ب ، ظ .
(١٩) * زيادة من ب ، ظ .
(٢١) * ت : وزائدة فاحسبها لها ، التصويب من
ب ، ظ .

٢٣ إِنْ كُنْتَ يَوْمًا مَجْنِيًّا فَكُلُّمَا
 ٢٤ أَنْ مَسَافَتِكَ تَزِيدُ أَزْوَامًا
 ٢٥ مَا بَيْنَ بَرِّ الْمَطْلَعِ وَالنَّاتِ
 ٢٦ وَبَيْنَ جَامِسٍ فَلَّةٍ وَالذَّيْبَةِ
 ٢٧ وَغَيْرُ هَذَا فِي الْحَسَابِ يَأْتِي

يَنْقُصُ عَنْكَ الْجَاهُ إِضْبَعٌ فَأَعْلَمًا
 أَعْدَادُهَا ثَمَانِيَّةٌ تَمَامًا
 تُضَافُ فَوْقَ الْأَصْلِ بِالثَّبَاتِ
 مَائَةٌ زَامٌ ثَابِتَةٌ *** مُصَيِّهَةٌ
 لَكِنْ هَذَا أَثْبَتُ الْحَسَابَاتِ

62 [المسافات على رؤوس جاه إحدى عشرة]

٢٨ وَبَعْدَ هَذَا إِنِّي أَخْتَصَرْتُ
 ٢٩ فِي جَاهٍ أَحَدَ عَشْرَةٍ وَخَمْسٍ وَأَضْبَعُ
 ٣٠ إِذْ هَذِهِ الرُّوسُ عَلَيْهَا الْمُعْتَمَدُ
 ٣١ وَبَيْنَ رَأْسِ قَوَائِرِ وَالْقَحَازِ
 ٣٢ أَمَّا مِنَ الْقَحَازِ فَهَوُ عِنْدِي
 ٣٣ وَبَيْنَ رَأْسِ الْحَدِّ أَيْضًا وَزَجْدُ
 ٣٤ وَبَيْنَ كَنْبَايَةِ وَهَذَا الرَّاسِ
 ٣٥ وَبَيْنَ كَنْفَارٍ وَشَاتِي جَامِ
 ٣٦ وَبَيْنَ رَأْسِ دَوَائِرٍ يَافَتِي
 ٣٧ مَائَتَانِ مَعَ تَسْعِينَ زَامًا صَافِيهِ
 ٣٨ أَمَّا قِيَاسُ الصَّبِينِ ثُمَّ الْمَغْرِبِ
 ٣٩ وَالْقَمَرُ أَيْضًا قَطُّ مَا تَوَافَقَا

مَسَافَةٌ فِي الْحَاوِيَةِ نَظَّمْتُ
 وَفَرَقْدَ إِضْبَعُ ، إِلَيْكَ فَاسْمَعُ
 عِنْدَ جَمِيعِ الْخَلْقِ مِنْ أَهْلِ الرُّصْدِ
 إِنَّنَا عَشَرُ بِالْمَوْلَمِ الرُّزَاةُ
 خَمْسَةٌ وَتَسْعُونَ لِرَأْسِ الْحَدِّ
 أَزْوَامٌ يَا بَنِي أَرْبَعُونَ بِالْعَدِّ
 عَشْرُونَ زَامًا لَا تُكُنْ بِنَاسِي
 خَمْسَةٌ وَعَشْرُونَ مِنَ الْأَزْوَامِ
 وَبَيْنَ شَاتِي جَامِ كُنْ مُلْتَفِنًا
 وَزَيْدُهَا زَامِينَ تَبْقَى وَافِيهِ
 فَمَا صَبَطْنَاهُ مِنَ الْمَجْرُبِ
 شَيْخَانِ فِي أَزْوَامِهَا وَحَقًّا

•• ت : عشرون زاماً لا تكن بناسي ، ب ،

ظ : عشرون يا ذا لا تكن بناسي .

(٣٦) • ب : وبيتا .

(٣٩) • ت : والقمر أيضاً ما اتفقا ، ب ، ظ :

والقمر ايضاً ما توافق .

(٢٦) • ب ، ظ : ما بين .

•• ت : في الذيبه ، تصويب ب ، ظ .

••• ب ، ظ : ثانياً .

(٢٧) • ب ، ظ : للحساب .

(٣١) • ت : الزورزاري ، ب ، ظ : الدرار .

(٣٤) • ت : وبين ، البعل من ب ، ظ .

63 [المسافات على رؤوس جاه خمس]

- ٤٠ أما تواهي بينها والجُزْرِ*
 ٤١ إثنان وثلاثون ومن صدراقتن*
 ٤٢ وبين صدرا قتن في البر*
 ٤٣ أزوام قد قالوا ثلاثون فلا
 ٤٤ ومنجلور بينها والفال
 ٤٥ أما من الفال لراس مامي
 ٤٦ ومن سقطرة في حساب الديرة
 ٤٧ سبعون زاما وحساب ثاني
 ٤٨ وير جملة وذباب بينها
 ٤٩ وبين جاه خمسة تواهي
 ٥٠ مائتان مع ستين جاءت في العدة*

أعني بأندمند جزر البحر
 للجزر اثنان وخمسون مؤتمن*
 وبين منجلور هي ياعمري*
 تكون في شك ولا متشكلا
 عشرون زاما جعل الأولي*
 سبعون مع زامين خذ كلامي
 الى ذباب مع ذوي البصيرة
 يحكم بها أقل ريان
 ثمانية أزوام إفهم شرحها
 وبين بر جملة أعني ها هي
 وفوقها أربعة لها مذك*

64 [المسافات على رؤوس جاه اصبع]

- ٥١ أما من السيف الى كنديكل
 ٥٢ خمسة وتسعون هي المسافة
 ٥٣ وبين كنديكل وسرنديب
 ٥٤ إتنا عشر زاما حكاها من جرى

أعني بجاه إصبع يا أملي
 أزوام خذ هذا ودع خلافه
 عشرون زاما زدت يا أدبي*
 والبعض قال غير ذا وحررا*

- (٤٠) * ب ، ط : وبينها وبين الجزر .
 (٤١) * ت : مدار فمين ، تصويب ب ، ط .
 * * ت : وخمين حساب للمؤمن ب ، ط : مع
 خمسين صدقا مؤتمن .
 (٤٢) * ت : تمري ، التصويب من ب ، ط .
 (٤٤) * ب ، ط : جعلوا وآل .
 (٤٧) * ب ، ط : ستون .
 (٥٠) * ت : ستين أزوام عدد ب : ستين عدد ،
 البديل من ط .
 * * ب ، ط : مسد .
 (٥٢) * ب ، ط : مائة .
 (٥٣) * ب ، ط : والسيلان ثمانية مع عشرين
 زامان .
 (٥٤) * ت : أزوام التصويب من ب ، ط .
 * * ب ، ط : فاحلر ا .

٥٥ لأنها إقْلِيْمُهَا كَبِيرٌ
 ٥٦ وَبَيْنَ بَرٍّ قَدْحٍ وَالْفَالِ
 ٥٧ أَعْنِي بِجَابِئِ قُلُوبِهِ أَزْوَاجُ
 ٥٨ وَبَيْنَهَا وَبَيْنَ طَوْطَاجِمِ
 ٥٩ وَبَيْنَ بَرٍّ قَدْحٍ وَالسَّيْفِ
 ٦٠ لِمَا تَنَاسَلَتْ مَعَهُ ثَلَاثَةُ عَشْرَ

65 [المسافات على رؤوس فرقاء اصبع]

٦١ أَمَّا مِنَ الْجَزِيرَةِ الْخَضِرَاءِ
 ٦٢ مَائَةِ وَخَمْسُونَ بَلَا نَقْصَانِ
 ٦٣ مِنْ كَرَمٍ ذِيوَةٍ لَجَاوَةٍ سُنْدَ
 ٦٤ وَصَارَ مَا بَيْنَ الْجَزِيرَتَيْنِ
 ٦٥ ثَلَاثُمِائَةِ أَزْوَاجٍ لِلْمَهْدَبِ

66 [استخراج مسافات جميع البحر]

٦٦ جَعَلَتْهَا مَسَافَةً فَاتَّبَعَ
 ٦٧ إِذَا تَأَمَّلَهَا الْخَبِيرُ الْعَاقِلُ
 ٦٨ شَوْقُ مَسَافَاتِ جَمِيعِ الْبَحْرِ
 ٦٩ إِذْ لَمْ تَكُنْ مَسَافَةً مَجْهُولَةً

- (٥٧) * ب ، ظ : عشرون بل أكثر ، مصحح
 اربعة .
 (٥٨) * ت : ست وستون . والبديل من ب ،
 ظ .
 (٦٠) * ب ، ظ : ثم اربعة وعشرون . ت :
 مع ثلاثة عشر والجوازات الشاذة واضحة .
 * ب ، ظ : المشتهرون .
 (٦١) * ب : لكرمتموها .
 (٦٣) * الجاء بالسند . التصويب من ب ،
 ظ .
 * ت : عدد ظ : عدوا ، البديل من
 ب .
 (٦٥) * ت : للمهدر ، البديل من ب ، ظ .
 * ت : الموحر ، البديل من ب ، ظ .
 (٦٨) * ت : معتصر ، البديل من ب ، ظ .
 (٦٩) * ت : شاذة هنا ، ب ، ظ : ساردة .

الفصل التاسع

في معرفة قياس الجاه والفرقد والنمش عند استقلال الصرفة ، وهو قياس الأصل على جميع الرؤوس المشهورة في سواحل البحر المحيط الواغل في الشمال ، وهو بحر الهند ، والسيام وبر العرب والسواحل . والله أعلم بالصواب .

- 67 [قياس الجاه من ارتفاع احدى عشرة اصباً الى ارتفاع اصبع]
- | | | |
|---|--|--|
| ١ | أَمَّا قِيَاسُ الْجَاهِ يَاهْمَدْبَا | قِيَاسُهُ الْأَصْلِي الَّذِي قَدْ جُرَبَا |
| ٢ | إِذَا اسْتَقْلُ الصَّرْفُ فَوْقَ الرَّاسِ | وَاسْتَوَى فَرَاقْدُ الْقِيَاسِ |
| ٣ | جُلَّةٌ ثُمَّ الْحَدُّ قَالُوا وَرَجَدُ | أَيْضاً وَفِي الْبَنَجَالَتَيْنِ بِالْعَدَدُ |
| ٤ | إِحْدَى عَشَرَ أَلْجَاهُ بِلَا تَكْذِيبِ | فَجَرَبُوهُ يَا وَذِي التَّجْرِيبِ |
| ٥ | رَكَنْجُ مَعَ جِيَجَهَرُ الْمَشْهُورِ | وَالْدُّيُو مَعَ الْمَحْرَمِ مَعَ مَصِيرِهِ |
| ٦ | عَشْرٌ ، وَفِي مُوْمٌ وَكَنَارَكُ يَسْعُهُ | وَتَانَةٌ أَيْضاً وَمَذْرَكُهُ مَعَا |
| ٧ | مَرَابِطُ الْخَيْلِ ، فَلَمَّا الْجَزُرُ | جُزُرٌ سَمَرٌ وَرَأْسُ حَمَضَةُ شُهُزُ |

- (١) * ب : قياس البحر مصحح قياس الهند وفي هذا .
 الهامش بحر الهند ، ظ : قياس الهند .
 (٢) * ب ، ظ : في مستقل الصرفة .
 * ب ، ظ : واعتدلا ، ت : استويا .
 (٣) * ب ، ظ : قد جربوه الى ، ظ : قد جربوا .
 (٤) * ب : قد جربوه الى ، ظ : قد جربوا .
 (٥) * ب ، ظ : جهنجر .
 * ب ، ظ : مع محرم كذا .
 (٦) * ب ، ظ : وقتاف .
 * ب ، ظ : مهائم .

إِسْمَعْ كَلَامِي تَخْطُ بِالصَّلَاحِ
وَمِثْلُهُمْ وَيَسَا مَعَ سَتَوَاهِي
وَدَنْدَبَاشِي سَبْعَةُ وَسَاجِرِ
وَالْبَعْضُ قَالُوا إِنَّهُ نَفْسُ
وَمَرْطَبَانُ وَمُتَبَلِي وَالشُّحْرِ
بِهِ كَذَاكَ الْجَاهُ سَتَهُ يُوفِي
الْجَاهُ خَمْسُ إِفْهَمَنْ وَصَفِي
دُبَابٌ وَدَارُ زَيْنَةِ وَمَامِي
أُولُهُ مِنْ شَاطِئِ الشُّمَالِ
وَأَنْدَمَنْدُ ثُمَّ فَالِي فَاتَّقِنْ
أُولُهَا مِنَ الشُّمَالِ أَغْنِي
تَبْدُ سَحَابِي قَطْبِكَ الْجَنُوبِي
وَتَرْمَلَا وَاصِلُ وَأَنْدَرْوَانُ
كَهَوْلَاءِ الرُّوسِ بَلْ يُوَفُونَا
وَنَاكَ قَتْنٌ ثُمَّ نَاكَ بَارِي
ثُمَّ قَرَايَا خِدْمَةُ الرُّبَانِ
حَتَّى عَلَى التُّخَاتِ تَلْقَى الْعَافِيَه

٨ وَصَوْرَةَ وَبُورِيَا يَاصَاحِ
٩ الْجَاهُ دُبَانَانِ فِيهِمْ زَاهِي
١٠ أَمَّا بِنَجْرَاشِي مَعَ جَدَاوِرِي
١١ وَالْجُزُرُ وَالْحَرْدَةُ سَبْعَةُ قَيْسُوا
١٢ أَمَّا أَزَادِيَوُ فَيْسَتُهُ فَآذِرِ
١٣ أَيْضاً وَرَأْسُ الْخَلْبِ الْمَعْرُوفِ
١٤ وَإِنْ يَكُنْ عِنْدَ اعْتِدَالِ الصَّرْفِ
١٥ فَهَوْلَاءِ الرُّوسِ يَاضِرْغَامِي
١٦ وَمَنْجَلُورُ ثُمَّ رَأْسُ الْفَالِ
١٧ أَيْضاً وَبِرُ الثَّنَاتِ وَصَدْرَاقَتَنْ
١٨ وَشَهْرِنُورُ ثُمَّ جُزُرُ بَرْزِي
١٩ فَإِنْ تُقَابِلُهُنَّ يَاحَبِيبِي
٢٠ وَالْجَاهُ فِي تَنَاصُرِي دُبَانُ
٢١ وَقَابِلَاتُ ثُمَّ جَرْدَفُونَا
٢٢ وَالْمَرُّ ثُمَّ شَنْكَلُ ثُمَّ دَارِي
٢٣ أَيْضاً مُرَاشِي طَرْفِ السَّيْلَانِ
٢٤ وَكُثْيُ الْجَاهُ ثَلَاثَةٌ وَافِيَه

(١٩) * ت : سحابر ، التصويب من ب ، ظ .

(٢٠) * ت : واسي ، ب ، ظ : واشي .

(٢١) * ب : كايكات .

(٢٢) * ب ، ظ : الريم .

** ب ، ظ : شنكل ، ت : مسحل .

*** ب ، ظ : ناك فتي .

(٢٣) * ب ، ظ : قرايا ، ت : مريا .

(٢٤) * ب ، ظ : قيس فيهم ، ت : كشي .

** ت : ثلاث مائة ، التصويب من ب ، ظ .

(٩) * ت : ومتهم وسامح ، التصويب من ب ، ظ .

(١٠) * ت : نجراشي ، ب ، ظ : بنكراشي .

** ت : حداووي ، التصويب من ب ، ظ .

(١١) * ت : الحردة ، ب ، ظ : الجزيرة .

(١٢) * الحلل في القافية واضح .

(١٣) * الحلل في القافية واضح .

(١٤) * ب ، ظ : يكن عند اعتدال الصرفة .

ت : في استقلال .

٢٥ وَتَاكُوا اَيْضًا وَمَنْجَلٌ قَوْلُهُ
٢٦ هِيَ اِصْبَعَانِ وَشَلَاوْمٌ يَاوَلِي
٢٧ جَامِسٌ قُلَّةٌ وَقَدَحٌ اِذْ يَيْدُوا
وَقَانُوهُ عِنْدَ الْمَلَا مَعْقُولُهُ
وَقَالِلٌ وَالْهَرُّ مَعَ كَوْلَمٌ مَلِي
وَالسَّيْفُ وَالسَّيْلَانُ اِصْبَعٌ فَرْدُ

68 [قياس الفرقدين من ارتفاع سبع اصابع الى ارتفاع اصبع]

٢٨ أَمَا تَلْنَجْ مَعَ ذَنْجٍ ذَنْجٍ
٢٩ وَمَنْ نَوَاحِي الزَّنَجِ فَشَتْ مُقْبِلٍ
٣٠ وَالْفَرَقْدَانِ سِتَّةٌ فِي الْمَرَوِثِ
٣١ وَقِيلَ فِي عَارُوَّةٍ وَمَلَّاقِهِ
٣٢ وَقِيلَ فِي أَثْوَا فِي مَقَاصِرِ
٣٣ وَيَرْهَلَةٌ شَفَا وَسَنْجَاوُورُ
٣٤ وَسَلَتْ زَنْجِي ثُمَّ فِي مَقَابِلَا
٣٥ وَقَسْ إِذَا مَا أَعْتَدَلُ الْفَرَاقِدُ
٣٦ ثُمَّ فَلْيَ بَنْجٍ وَأَنْدَرْفُورُهُ
٣٧ حَيْثُذِ يَأْتِيهَا الْمَهْدُبُ
٣٨ فِي الْفَلَكِ الْأَصْلِيِّ وَكُلُّ نَجْمٍ
٣٩ أَمَا تَرَى الطَّائِرَ فِي بَرِّ الْعَرَبِ
مَعَ شُمْطَرَةٍ ثُمَّ مَهْكُفْنَجٍ
فِي الْفَرَاقِدِ سَبْعٌ ثُمَّ عَوْلٌ
أَيْضًا وَفِي فَتْصُورٍ خُذْ إِشَارَتِي
وَذِيلُ بَرْنِي عِنْدَ ذِي الْحَذَاقَةِ
هُوَ رَأْسُهَا الْجَاهِي فَلَا تُكَابِرِ
وَفُشْلَمٌ فَافْهَمْهُ يَا خَبِيرُ
ثُمَّ بَرَاوَةٌ خَمْسَةٌ قَدْ صَابُوا
ذُبَّانَ فِي مَلَوَانَ [وَهُوَ] وَإِكْدُ
أَرْبَعَةٌ عِنْدَ الْمَلَا مَشْهُورُهُ
تَرَى نَجِيمَ الصَّرْفِ قَدْ يَتَصَبُّ
إِذْ قُطِبَ الشَّمَالُ فَوْقَ الْيَمِّ
يَبْقَى يَمَانِيًا وَمَنْ ثُمَّ أَنْتَصَبُ

- (٢٥) * اسقاط في ت ، البديل من ب ، ظ .
(٢٦) * ب ، ظ : في اصبعان وشلاوم ت :
وشلاكيم .
* ب ، ظ : كولات .
(٢٩) * ت : فشر ، التصويب من ب ، ظ .
* ت : عوي ، التصويب من ب ، ظ .
(٣٠) * ب ، ظ : فتصور ثم اشارت .
(٣٣) * ب ، ظ : سيفي .
- ب ، ظ : وفيهم .
(٣٥) * زيادة من ظ .
(٣٦) * ت : نج ، التصويب من ب ، ظ .
(٣٧) * ب ، ظ : نجوم .
(٣٩) * هذا البيت مقحم في النص ، وحذفه
يضبط عدد ابیات هذا الفصل حسبما جاء في
البيت ١٠٢ و ١٠٣ من الفصل الحادي عشر
من الحلوية .

- ٤٠ وَسَطَ السَّما هَناكَ كُنَّ عَليَهم
٤١ وفي نواحي الزَّنجِ فَهوَ شايي
٤٢ مِنْ ثَمَّ لِلشَّمالِ يا ذِكرِي
٤٣ أَمَّا كِتائِهِ* ثَمَّ سُنْدُهُ باري
٤٤ ثَمَّ مُلوَكُو قِيسَ بِها* الفَراقدُ
٤٥ وقد رُويَ أَنَّ مُلوَكُو لَمَّ يَكُنْ
٤٦ وَمَنبَسُهُ ثَمَّ زَبِينُ المَغزِرَةِ
٤٧ وظَهرُ جَاوَةٍ قد رُويَ ولا سَمَ
٤٨ جَرَشِيكُ* ثَمَّ جَاوَةٌ والحَضْرَا*
٤٩ وَكَرَمَ دَبُوبَةٍ* ثَمَّ بَنَدَرُ جَاوَةٍ
- دَلِيلُهُ المَعْقِلُ وَالظَّلِيمُ
يَكْفِيكَ وَصْفِي فَاتَّخِذْ كَلَامِي
فَأَفْضَلُ الكَوَاكِبِ الجَدِّي
وَأَنْدَلُوسُ ثَمَّ مُوسَى باري
ثَلَاثَةُ جَرِبِها المَعَاوِذُ
في ذا المَكَانِ إفْهَمِ النُّظْمَ وَصُنْ
يَتَوْنُ زاماً هِيَ أَصْبَعَانِ فَأَخْبِرْهُ*
ثَمَّ جَنُوبِي مَقاسِرُ فَأَفْهَمِ
بِأَثَرِ باري* إسمُها في الذِّكْرِي
فَراقدُ أَصْبَغَ إِحْفَظِ التَّلَاوَهُ

69 [قياس الشمس من ارتفاع اثنتي عشرة اصبعاً الى ارتفاع اصبع]

- ٥٠ وَسَرَبِيَّةٌ*، جَزِيرَةٌ فَالي
٥١ هُمْ نَعَشُ اثْنِي عَشَرَ بِالدِّلالِ
٥٢ وَالْحَرَبَاءُ ثَمَّ خُورِيَا بَلْ*
٥٣ [وَفَايِدُنْ وَسَاسِي تَيْمُورِ
٥٤ وَأَنْجِزِيَّةٌ ثَمَّ هَنْزَوَانِي
وَجَاوَةٌ وَمَنْبَسُهُ بِالْهَالِ*
إفْهَمِ نَظْماً يُشَبِّهُ اللّالِي*
ايضاً وَرَأْسُ المَلَحِ يامُسايلُ
وَقِيلَ في كِلْوَةٍ يانْحَرِيرُ*
مَعَ مُلالي ثَمَّ جُزُر [دُمُونِي]*

- (٤٣) * ت : عتلاه ، التصويب من ب ، ظ .
(٤٤) * ت : قيس فيهم ، ب ، ظ : قاسوهم .
(٤٦) * ت : فاختره ، التصويب من ب ، ظ .
(٤٨) * ب ، ظ : حوشيك .
* ت : الحضرأ ، ب : الحضرا ، التصويب من ظ .
* الاصول : قاري .
(٤٩) * ت : ديبوه ، ب ، ظ : دنوا .
(٥٠) * ب ، ظ : تيمورياته .
* ب ، ظ : بالهال ، ت : والقال .
(٥١) * ب ، ظ : اللآلي ، ت : الزلال .
(٥٢) * ت : والحري بحلم جزر بابل ، البديل من ب ، ظ .
(٥٣) * زيادة من ب ، ظ .
(٥٤) * آخر البيت غير مقروء .

٥٥ والنَّعْشُ فِيهِمْ كُلُّهُمُ إِحْدَى عَشَرَ
 ٥٦ وَجُزُرُ تَيْمُورٍ وَعِنْدَهُ الْقَمَرُ
 ٥٧ أَيْضاً وَلَوْلُجَانُ وَالْأَخَوَارُ
 ٥٨ وَنَعْشُ تِسْعَةِ بِلْدَةِ السُّلْطَانِ
 ٥٩ وَفِي مَغْيِهَا تَرَى أَنْامِلَا
 ٦٠ وَمَنْزِلَاجِي ثُمَّ سَعْدَهُ قَيْلَا
 ٦١ وَالنَّعْشُ ذُبَانَانِ قَدْ شَاعَ عَلَى
 ٦٢ بَنْدَرُ شَجَاجِي وَمُسْنِيَجِي مَعَا
 ٦٣ وَإِنْ عَلَى الْجَوْنِ فَيَقْسُ [ذَا] وَالسُّهَا
 ٦٤ عَلَى نَسِيمٍ ثُمَّ فِي مَلُونٍ
 ٦٥ وَفِي سَفَالَةِ مَعْدِنِ التَّبَرِّ فَيَقْسُ
 ٦٦ أَيْضاً وَفِي بَنْدَرِ شِعْبَانٍ وَفِي
 ٦٧ [بَنْدَرُ هَدَوْدَةٍ ثُمَّ بَنْدَرُ كُورِي
 ٦٨ بَنْدَرُ كُوسٍ ثُمَّ بَنْدَرُ قَايِسِمِ
 ٦٩ وَفِي بِنَادِرٍ هُنْتُ ثُمَّ تَلَيْنِي
 ٧٠ كُلُّهُمْ ثَلَاثٌ مَعَ تِيرِي رَجَا

- (٥٥) * ب ، ظ : بغاية .
 (٥٦) * ب ، ظ : نعش .
 * جميع النسخ : بعد .
 (٥٧) * ب ، ظ : لولججان .
 * ب ، ظ : سوفاله بانتظار .
 (٦٠) * ب ، ظ : والمنزلاي .
 (٦١) * ت : سامع ، التصويب من ب ، ظ .
 * ت : المعير ، التصويب من ب ، ظ .
 (٦٢) * ت : شمالي وسهيل . ب ، ظ : شمالي
- ومسنيجي .
 (٦٣) * زيادة من ب ، ظ .
 * ت : يلتقي ، التصويب من ب ، ظ .
 (٦٥) * ت : التبر ، التصويب من ب ، ظ .
 (٦٧) * زيادة من ب ، ظ .
 (٦٩) * ت : هيت ثم يلقي ، ب ، ظ : هنت
 ثم تليقي .
 * ت : انته ، التصويب من ب ، ظ .

٧١ وفي هَدُودَهُ نَعَشُ إصْبَعَيْنِ
 ٧٢ بَنَدَرُ كُومَسْ ثُمَّ غُبَّةُ كُورِي
 ٧٣ نَعَشُ أَصْبَعٍ [قد] أَرْخُوهُ الْعُلَمَاءُ
 ٧٤ وَإِنْ تَقَسَّ بِأَخِيرِ الدَّامُوتِي
 ٧٥ نَصْفُ أَصْبَعِ الْعَنَاقِ ثُمَّ الْجُونُ
 ٧٦ لَأَنَّ ذَا "أَخَرُ بَرُّ الزُّنْجِ
 ٧٧ [وَلَا جُنُوبُهُ سِوَى الْأَرْقَاقِ
 ٧٨ وَالْبَعْضُ قَالُوا هَذِهِ جِزَائِرُ
 ٧٩ وَأَخْتَلَفَ النَّقْلُ مِنَ الرِّوَاةِ

ثُمَّ يَمَارُوهُ تُكْفُ شَرُّ الْبَيْتِ
 مَعَ بَنَدَرِ الشَّجَرَةِ [ذَا] " الْمَشْهُورِ
 وَلَا سِوَى هَذَا يَرُونَ فَافْهَمَا
 عَلَى بَنِي نَعَشٍ قَبِيلَ الْقَوْتِ
 وَلَا سُهَيْلُ دَابِرُ وَرَكُونُ
 وَيَابُ بَرُّ الْغَرْبِ وَالْإِفْرَنْجِ
 وَظُلْمَةُ يَعْلَمُهَا الْخَلَاقُ
 وَأَخَرُ الْمَلِّ خَمْسَةُ يَأْخِزُهُ
 وَأَسْتَغْفِرُ اللَّهَ مِنَ الزَّلَّاتِ

-
- (٧٢) * زيادة من ب ، ظ . وفي ب ، ظ : بندر .
 الشجر .
 (٧٣) * زيادة من ب ، ظ .
 * ب ، ظ : يزور يسمى .
 (٧٥) * ب : ذابر .
 (٧٦) * ت : في ، التصويب من ب ، ظ .
 (٧٧) * زيادة من ب ، ظ .
 (٧٨) * ت : يامشاور . البديل من ب ، ظ .
 (٧٩) * ت : تياروه نكوش ، ب ، ظ : تمادى
 تكف شر .

الفصل العاشر

في معرفة نغني عن الاستواءات وقطع الأزوام . وذكر ما يتعلق بالربان ،
كتفصيل القلع ، ومعرفة جري الماء في الباحة والبحر المحيط الواغل بين
برّ السودان والهند والصين . والله أعلم بالصواب .

70 [آفات التربة]

- | | | |
|---|---|--|
| ١ | وَالْإِسْتِوَاءَاتُ فَجَرَبُوهَا | لَكُنْمَا النُّسَاخُ غَيْرُوهَا |
| ٢ | وَصَيِّرُوا فِي التَّرْبَةِ آفَاتٍ | مِنْ عَصْرِ إِسْكَندَرَ لَدِي الْأَوَاقِ |
| ٣ | وَيُكْتَبُ الْعِلْمُ مِنَ السُّكْرَانِ | مِنْ غَيْرِ إِبْرَائِيلَ وَإِسْتِيقَانِ |
| ٤ | وَالْعُمَرُ مَا يُسْعِدُنِي أَنْ أَسْعَى | فِي تَجَرِبَةِ هَذِي الْفُنُونِ جَمْعًا |
| ٥ | وَلَمْ أَكُنْ أَجْعَلْ فِي الْمَنْظُومَةِ | عِلْمًا بِلَا تَجَرِبَةٍ مَعْلُومَةٍ |
| ٦ | لَكُنِّي أَذْكَرُ شَيْئًا يُعْتَبَرُ | مَعْرُوفٌ مَعَ كُلِّ الْأَنَامِ مُشْتَهَرُ |

71 [معرفة نغني عن الاستواءات وقطع الأزوام]

- ٧ عليك بالجاه وبالفراقِذ والنغمُ إن غابوا إليك وإكذ

(١) * ب ، ظ : لكنها .

(٤) * ت : يسعد في ان يسمى ، البليل من

(٦) * ب ، ظ : معتبر .

ب ، ظ . واسعد هنا بمعنى ساعد .

- ٨ وَجَسَبَةُ الدَّيْرَاتِ وَالْمَجَارِي
٩ وَإِنْ تَرَى نَجْمِينَ اسْتَقْلَا
١٠ مِنْ حَطْبَةٍ اثْنِي عَشَرَ إَصْبَغْ
١١ فَيَسْهُمَا وَقَسْ بِعَجْزِ الْمَرْكَبِ
١٢ نَقْصَانِ نَجْمِ الْعَجْزِ أَمَّا هَوَلَا
١٣ فَكُلَّمَا غَاصَ نُجَيْمُ النَّصْرِ
١٤ لِأَنَّ مَرْكَبَكَ قَطَعَ ثَمَانِيَةَ
١٥ أَمَّا الَّذِي قَيَّدَتْ فِي الْفُطَيْهِ
١٦ فِيهَا سَوِيَّ الطَّائِرِ مَا يَلِيهِ
١٧ كَفَاكَ هَذَا فِي جَمِيعِ الْبَحْرِ
١٨ دَلِيلُ ذَا نَقْصِ الْجُدْيِ فَاسْمَعْ
١٩ لَكِنْ إِزَاءَ شَاهِدِ الْجُدْيِ
٢٠ وَذِي الشُّهُودِ فَوْقَ وَجْهِ الْمَاءِ
٢١ وَالتَّيْرُ وَالْوَاقِعُ فِي بَرِّ الْعَرَبِ
٢٢ وَمَسَائِرُ الْأَقْطَابِ فِيهَا الْخَلْلُ
٢٣ وَالتَّيْرُ وَالذَّرَاعُ ثُمَّ النَّسْرُ
- إَقْطَعْ لِأَزْوَامِكَ بِهِمْ يَاجَارِي
عَنْ جَسَبَةِ الْقِيَاسِ لَا تَخْلَا
وَهُمْ عَلَى فُطَيْهِ الْمَشْيِخِ
نَجْمًا وَقَيِّدْ ثُمَّ إِجْرِ وَأَكْتُبْ
بِحَالِهَا قِيَاسُهَا لَا يَخْلَا
إِصْبَغْ فَحَقِّقْ أَيُّهَا الْمُسَافِرُ
أَزْوَامَ لَمْ تَنْقُصْ بَلْ هِيَ وَافِيَةٌ
بِحَالِهِ افْتَحِمِ الْوَصِيَّةَ
أَخْنَانُ سِتَّةَ فَاَعْمَلُوا عَلَيْهِ
إِنْ كُنْتَ فَتَاكَاعِمِيقَ الْفِكْرِ
ثَمَانِيَةَ أَزْوَامٍ كُلُّ إَصْبَغٍ
نَجْمٌ فَوَيْقِ الرَّاسِ يَا أُخَيَّ
وَالْحَكْمُ بِالتَّحْقِيقِ بِالسُّوَاءِ
[مِنْ] مَامِي لِلْحَدِّ مَا فِيهِ سَلْبٌ
آفَاتُهُ مِنَ الَّذِينَ أَوَّلُوا
مَسِيرَهُمْ فَبَالِسُوا فَادْرُوا

- (٨) • ب ، ظ : لازوامك ، ت : ازوامك .
(١٢) • ت : ماهولا ، التصويب من ب ، ظ .
(١٣) • ب ، ظ : النصير .
(١٥) • ت : فيه تبقى ته ، التصويب من ب ، ظ .
(١٦) • ت : عليه ، التصويب من ب ، ظ .
(١٧) • ت : كذلك . ب ، ظ : اذا .
(١٨) • ت : انقص الحد ، التصويب من ب ، ظ .
- (١٩) • ت : ان البديل من ب ، ظ .
• ت : فوق ، البديل من ب ، ظ .
(٢٠) • ب ، ظ : واحكم بتحقيق على السواء .
(٢١) • زيادة من ب ، ظ .
• ب ، ظ : سبب .
(٢٢) • ت : آفته من الدين اولوا ، ب ، آفاته من الدين الاول ، ظ : آفاته من الدين الاول .

٢٤ فَإِنْ تَغَيَّبَ شِعْرَاءُ بِالْحَدِّ
 ٢٥ تَسْعُ أَصَابِعُ وَالذَّرَاعُ الْيَمْنَى
 ٢٦ فَكُلُّمَا غَاصَ الْجَدِيُّ إِضْبَعُ
 ٢٧ أَمَّا الذَّرَاعُ فَهُوَ فِي الْبَرِّينِ
 ٢٨ فِي رَجْدٍ إِنْ قِسْتَ نَجْمَ الثَّيْرِ
 ٢٩ خَمْسَ أَصَابِعٍ وَالذَّرَاعُ اثْنَا عَشْرًا
 ٣٠ قِسْهُ إِلَى الْعَادَةِ فِي الْقِيَاسِ
 ٣١ إِزْقَاقُهُ يَأْصَحُ وَالْإِغْزَارُ
 ٣٢ جَارٍ مِنَ الْهِنْدِ لِبَرِّ الْعَرَبِ
 ٣٣ رُبْعًا فَأَعْلَمَ مَا مِنَ الْإِزْوَامِ
 ٣٤ إِنْ [كَانَ] مَجْرَاكَ عَلَى الْهَيْرَانِ
 ٣٥ أَمَّا الْحِمَارَانِ بِجَاهِ أَحَدَى عَشَرَ
 ٣٦ وَقِسْ لِسْنَهُمِ الْقَوْسَ وَالسَّهْلِيلَ
 ٣٧ وَكُلُّمَا مِلَتْ لَهُمُ بِالثَّقَلِ

72 [تفصيل قلع المركب]

٣٨ وَإِنْ تَرُدُّ تَفْصِيلَ قَلْعِ الْمَرْكَبِ فَاتِّبِعْ بِهِ فِي مَوْضِعٍ مَنَسَحٍ

- (٢٥) * ب ، ظ : غريه ، ت : غريه .
- (٢٦) * ب ، ظ : انقص ، ت : نقص .
- (٢٧) * الاصول : نظروا .
- (٢٨) * ت : الكثر النير ، البديل من ب ، ظ .
- (٢٩) * ب ، ظ : ينقص عشرا فالترفا شهرا .
- (٣٠) * ت : عادته ، ب ، ظ : غلية .
- * ت : عند ، البديل من ب ، ظ .
- (٣١) * ب ، ظ : ارى فاقه ايضا مع الاغزار .
- (٣٣) * ب ، ظ : ان .
- (٣٤) * زيادة من ب ، ظ .
- * ت : حسابك ، البديل من ب ، ظ .
- (٣٥) * ب ، ظ : وخمس .
- (٣٧) * ت : تكاملت لهم بالقتل ، التصويب من ب ، ظ .
- * ت : من يدهم ، التصويب من ب .
- (٣٨) * ت : قطع ، التصويب من ب ، ظ .
- * جميع النسخ : مصطحب .

- ٣٩ وَأَغْرَزْ* به أربعة أوتاده
 ٤٠ وَأَنْشِرِ الْمُحَوَّحَ* والشقاتقا
 ٤١ فَإِنْ رَتَقْتَ الْكُلَّ بَعْدَ الدَّرْعِ
 ٤٢ بِالدَّاسِجِينَ الشُّكَّ* والجامور
 ٤٣ وَبَعْدَ مَدِّ هَذِهِ الْعِيدَانِ
 ٤٤ فَأَعْلِمِ الدُّرُودَ قَبْلَ الرُّكِّ
 ٤٥ وَأَضْرِبْ مُحَوَّحَ يَا أُنْحِي الدَّوَابِجَ*
 ٤٦ حَوَالِي* الْكَتَجَةِ فِي سَهْمَيْنِ
 ٤٧ أَيْضاً وَفِي الدَّامَنِ يَثْلُثُ شُقُّهُ*
 ٤٨ وَأَجْعِلِ الرُّكَّ ثَلَاثَةَ أَشْهُمٍ
 ٤٩ حِبَالُ هِيَ* دَوَابِجُ سَمَوُهَا
 ٥٠ وَأَدْرَا* إِلَى الدَّاسِجِ شَطَطُ* الذِّلِيلِ
- مُسْتَعْمِلًا فِيهِ قِيَاسَ الْعَادَةِ
 وَبَعْدَ هَذَا مَرُّ بِهِنَّ* الرَّاثِقَا
 فَمَدُّ عَوْدَيْنِ بَعَرَضِ الْقِلْعِ
 لِيَشْحَطَ* الدَّاسِجُ بِالتَّمْرِيرِ**
 مِنْ قَبْلِ فِعْلِ كُلِّ شَيْءٍ كَانَ
 لَا يَخْتَلِفُ فِي الدَّرْعِ صَفًا وَأَحْكُ*
 وَقَبْلَ الرُّكِّ وَلَا تَحَاجِجِ
 لِلدُّجُوشِ مِنْ خَمْسَةِ بَغِيرِ مَتْنٍ
 وَدَابِجُ [فِي]* الْجُوشِ فَأَعْرِفْ حَقَّهُ
 مِنْ أَرْبَعَةِ لِلنَّفْسِ* أَرْتُقْ وَأَحْكِمِ
 وَكُلُّهَا بِالشُّحْطِ أَحْكَمُهَا
 وَأَطْرَفُ** لَهُ مَعَا إِلَى التَّفْصِيلِ

- (٣٩) * ب ، ظ : وزام فيه ، ت : واغرز فيه .
 (٤٠) * ب ، ظ : وانشر المحوج ، ت :
 وانشر .
 ** ب ، ظ : وبعد هذا مريم ، ت : وبعد ذا
 المر بهن .
 (٤٢) * ت : بالراسجين الشك ، ب ، ظ :
 بندي سحر السيك .
 ** ت : يشحط ، التصويب من ب ، ظ .
 *** في جميع النسخ : بالتحريير ، وهو
 تصحيف .
 (٤٤) * ب : واعملوا الدور قبل ، ظ : واعملوا
 الدور قبل .
 ** ت : منه واحك ، ب ، ظ : صفه واحك .
 (٤٥) * ب ، ظ : واضرب يا أنحي المحوج
 بدوابجي .
 (٤٦) * ب ، ظ : حوالتي .
 (٤٧) * ب ، ظ : لثامن شقه ، ت : ثالث
 شقه .
 ** زيادة من ب ، ظ :
 (٤٨) * ت : لنفس ، البديل من ب ، ظ .
 (٤٩) * ب ، ظ : من .
 (٥٠) * ت : ودار ، التصويب من ب ، ظ .
 ** ب ، ظ : شطي .
 *** ت : واضرب . والبديل من ب ، ظ :
 وأطرف بمعنى اعطاه أو الحق به .

- ٥١ وَأَزْتَقَهُ لِلْمُحِّ * وَكُنْ مُتَّبِعَهُ *
 ٥٢ العَرْضُ كَالْقَرْمَنِ * أَمَّا الطُّولُ *
 ٥٣ والجَوْشُ جزءٌ ناقصٌ عن أربعة
 ٥٤ والجَوْشُ والدَّاسِجُ يا خِي فَأَفْهَمَا
 ٥٥ وَثُلْتُ رَكَّ الدَّاسِجِ الْفُوقَانِي
 ٥٦ وَنِصْفُ رَكَّ الجَوْشِ هُوَ لِلشَّفْرِ
 ٥٧ وَكَنْجَةُ الْجَوْشِ عَلَى الْجَسَابِ
 ٥٨ كُلُّ ذِرَاعٍ فِيهِ ثُلْثِي إِصْبَعٍ
 ٥٩ لِلْفَتْ * وَالرُّتْقَةِ * وَالْدَّامَانِ
 ٦٠ فَهَذِهِ تَفْصِيلَةُ الْمَرَاقِبِ
 ٦١ وَالصَّيْنُ وَالْإِفْرَنْجُ ثُمَّ * الْهِنْدُ
 ٦٢ وَالْبَعْضُ * مِنْهُمْ زَيْلُوا الدَّامَانَ *
 ٦٣ وَالْقَلْعُ * هُوَ مُرَبَّعٌ قَدْ * لَاحَا
- بعد حسابِ سَوَفَ أَنْيَكُ *** به
 كَالدَّقْلِ الزَّائِلِ *** لَا يَزُولُ
 هُوَ خُذْ * صِفَاتِي وَحَسَابِي فَاسْمَعَهُ
 رَكَّبَهُمَا * عَنْ نِصْفِ عَشْرِ لَهَا
 لِلدَّاسِجِ * التُّحْتِي فِي الْبَيَانِ
 وَقَالَ ثُلْثَا بَعْضُ أَهْلِ الْخَبَرِ
 وَزَيْلُوهَا * الْبَعْضُ يَا أَصْحَابِي
 وَأَضْرِبْ دُرُورَكَ فِي الْحَوْزِ * وَارْجِعْ
 وَالنَّفْسِ فَارْتَقَهُ * بَلَا تَوَانِي
 عِنْدَ الْجَوْشِكِ * وَالْعَرَبُ يَا صَاحِبِي
 كُلُّ لَهُ قَصْدٌ سَوَى ذَا الْقَصْدِ
 وَالْبَعْضُ مِنْهُمْ يَتَلَفَى *** الْبَيَانِ
 وَالْقَصْدُ شَيْءٌ يَحْبِسُ الْإِرْيَاحَا

- (٥١) ت : للمخ ، التصويب من ب ، ظ .
 * ب ، ظ : مبته .
 *** ب ، ظ : آتيك .
 (٥٢) ت : كالفِرمِل ، التصويب من
 ب ، ظ .
 * ب : أطول .
 *** ت : الدامر ، ب ، ظ : الدامل .
 (٥٣) * ب ، ظ : وخذ .
 (٥٤) * ب ، ظ : لكننا .
 (٥٥) * ت : ب : لداسج ، ظ : كداسج .
 (٥٦) * ب ، ظ : وزيدة .
 (٥٨) * ب : درورك والجون ، ظ : درورك
 واللجون ، ت : في الحور . والوزن غير
 مستقيم .
 (٥٩) * جميع النسخ : لقشت .
 * ت : والتعش وارجع ، ب ، ظ : والنفس
 وارفعه .
 (٦٠) * ب ، ظ : الهند .
 (٦١) * ب ، ظ : وبعض .
 (٦٢) * ت : وبعض .
 * ت : الداماني ، التصويب من ب ، ظ .
 *** ت : تلتى ، ب ، ظ : تلاقى .
 (٦٣) * في جميع النسخ : والليل .
 * ب ، ظ : اذ .

٦٤ لكنما الحكمة فيمن قد علا • عند فساد الريح ، فلكاً زللاً

73 [معرفة جري الماء في الباحة]

٦٥ وَأَرْفَقَ بِالْعَلَّةِ بِالْمُطَالِبَةِ وَهَوَّنَ الْعُسْكَرَ فِي الْمُقَابَلَةِ
٦٦ وَإِنْ تُرِدَ تَعْرِفَ جَرِي الْمَاءِ وَكُونَهُ فِي الْبَاحَةِ الْكَبِيرَةِ
٦٧ مِنْ مَائَةٍ إِلَى ثَلَاثِ مَائَةٍ تَرْمِكُ فِي الْقُطْبِ الْجَنُوبِيِّ الْمَائَةِ
٦٨ وَمِنْ ثَلَاثِ مَائَةٍ فِي الشَّمَالِ لِلتَّيْرَمَا ثُمَّ تُقَفُّ لِيَالِي
٦٩ مَدَّتُهَا عَشْرُ بَهَذَا الْمَوْسِمِ وَفِي ثَلَاثِ مَائَةٍ أَيْضاً فَأَعْلَمَ
٧٠ هَذِي صِفَاتُ الْبَحْرِ أَمَّا الْبَرُّ حَايَاتُ أَوْ مَدُّ يَكُونُ أَوْ جَزُرٌ

-
- (٦٤) * ب ، ظ : لكن الحكمة فيها علأ .
 * ب ، ظ : زلا .
 (٦٥) * ب : ارفق في ، ظ : والرفق به .
 * ب : واوهن في العسكر ، ظ : والوهن بالعسكر .
 (٦٦) * ب ، ظ : لكونه .
 (٦٧) * ت : ترضيك ، البديل من ب ، ظ .
 (٦٨) * ت : نقف ثم ، البديل من ب ، ظ .
 (٧٠) * ب ، ظ : مياه .
 * ب ، ظ : في الجزر .

الفصل الحادي عشر

في تقويم يعرف به الساعات* ودخولها [والسبعة السيارة]** وأزوام الجمعة والنجوم والشمس والقمر ومعرفة النجم الزوجي ودليل الأخنان ودليل الطوفان وتاريخ الأرجوزة بما يوافق ذلك من الحساب . والله أعلم بالصواب .

74 [معرفة المنازل الطالعة والأفلة]

- | | | |
|---|---|--|
| ١ | وَمَنْ أَحَبَّ مَعْرِفَةَ الزَّامِ | وقسمة* الجُمة بالتَّمام |
| ٢ | فَلْيَقْتَضِ فِي جُمْلَةِ الْمَنَازِلِ | ما كان منها مُشرقاً* وأفل |
| ٣ | وَالْبَذَرُ بِاللَّيْلِ مَعًا وَالشَّمْسُ | لكلِّ ساعة مُنزلة* وسُدُسُ |
| ٤ | وَكُلُّ زَامٍ فَلَهُ الْمَنَازِلُ | ثلاثُ أيضًا ثُمَّ نِصْفُ كَامِلُ |
| ٥ | أَوَّلُ مَا تَبْدَأُ فِي النَّيْرُوزِ | كي تَعْرِفَ الْبُرُوجَ بِالتَّمْيِيزِ |
| ٦ | خُذْ مَا مَضَى مِنْهُ وَزِدْ ثَمَانِيَةَ | من بعد سبعين عليها وافيهِ* |
| ٧ | وَاجْعَلْ [لكلِّ] مُنْزِلٍ ثَلَاثَ عَشْرَةَ | وَعُدْ يَا صَاحِبَ مِنْ نُجُيْمٍ** الزُّبْرَةَ |

* ب ، ظ : به الساعات .
 ** زيادة من ب ، ظ .
 (١) * ت : لقسمة ، البديل من ب ، ظ .
 (٢) * ب ، ظ : فليقتد .
 * ب ، ظ : طلعا .
 (٦) * ب ، ظ : سبعون عليها ثمانية .
 (٧) * زيادة من ب ، ظ .
 * ت : صاح بنجم ، البديل من ب ، ظ .

- ٨ فما انتهى له من الحساب
٩ والشمس في ثالثة المنازل
١٠ ويستوي الشهر برايع* منزله
١١ وإحسب الشمس معاً والبذرا
١٢ لكن ذا الذي وصفته لك*
١٣ في كل عام رُبْع من الأيام
١٤ وفي الكيسة بين أصحاب النظر
١٥ نظمته إذ عم وصفي في الوري
١٦ وخير ما للجمة المُقسمة
١٧ تركتها إنني لأصيهها
- هو طالع الفجر على الصواب
أعني التي الفجر بها ياسائل
إن كان وافي* قم على ذا وأعلمه**
بأي بروج إن تريد الفجر
كيسة يعرفها أهل الفلك
من هجرة الهادي للأنام
سهل اختلاف نقلوا** الخبر
ما للجواد ركب أن يفجرا
بنات نعر السبعة المعظمة
طول الزمان فافهم عيها**

75 [معرفة بروج المنازل]

- ١٨ أما المنازل التي وصفت لك
١٩ لكل برج من ذوي المنازل
٢٠ فأول المنع* الى السرطان
٢١ وهذه البروج خذ مني الخبر
٢٢ فإن ترد تعرفها خذ ما حضر
- إثني عشر برجا تصادف في الفلك
منزلتان ثم ثلث كامل
وأول الموا** الى الميزان
تنزل بها الشمس وأيضاً القمر
عندك من نيروزك الذي اشتهر

- (٩) * ت : عل التي بالفجر ، ب ، ظ : لدى
الفجر .
(١٠) * ب ، ظ : الشهر مصحح الفجر .
* ب ، ظ : وامي .
* ب ، ظ : واعلمه .
(١٢) * ب ، ظ : لكن الى هذا وصفت لك .
(١٤) * ت : كيسة وهي عند اهل ، البديل من
ب ، ظ .
* ب ، ظ : نقلوا الخبر ، ت : نقلو ذوي الخبر .
ب : نقلوا ذا الخبر .
(١٧) * ب ، ظ : اصينها .
* ب ، ظ : عينها .
(٢٠) * ب ، ظ : الكبس . ت : الكبش
* الأصول : الغفر .
(٢١) * ب ، ظ : هي .
(٢٢) * ت : صف ، البديل من ب ، ظ .

من بُرْجِ الميزانِ أَجْزَا وَخُذْ*
فَالشَّمْسُ فِي الْغَايَةِ فِي الْحِسَابِ
وَزِدْهُ أَيْضاً خَمْسَةً مَعَ مَا حَضَرَ
لِكُلِّ بُرْجٍ خَمْسَةٌ [ذَا]* فَأَعْلَمْ
مَنْ بُرْجِ الشَّمْسِ الَّذِي تَقْدَمُ
إِنْ شِئْتَ أَنْ تَعْرِفَهُ فِي الْمَنَازِلِ
وَأَحْبَبُ إِلَيْهِ مِنْ نُجُجِ الْفَجْرِ

٢٣ عَلَى مِنَ الْأَيَّامِ سِتِّينَ وَعُذْ
٢٤ لِكُلِّ بُرْجٍ شَهْرٌ بِالصُّوَابِ
٢٥ فَإِنْ عَرَفْتَ الشَّمْسَ فَأَحْبَبُ لِلْقَمَرِ
٢٦ مِنْ شَهْرِكَ الْعَرَبِيِّ ، وَمِثْلُهُ وَأَقْسِمُ
٢٧ إِنَّ الْعَبْدَ أَوَّلُهُ مُقَوِّمٌ
٢٨ فَالْبَدْرُ لِلْبُرْجِ الْآخِرِ وَاصِلٌ
٢٩ نِصْفُ ثَلَاثِ فَوْقَ مَاضِي الشَّهْرِ

[معرفة الساعات] 76

عَلَى غُرُوبِ الْبَدْرِ وَالطُّلُعَاتِ
تَعْرِفُ عَلَى كَمِّ سَاعَةٍ أَنْ تَجْرِي
مِنْ سَاعَةٍ تَضْرِبُهُ إِنْ يَجْتَمِعُ
مِثْلُهُ فِي الشَّهْرِ كَانَ سَبْعَهُ
إِثْنَيْنِ* جَاءَتْ بَعْدَ أَرْبَعِينَ
يَصِرْنَ* مِنْ سَاعَاتٍ عِنْدَكَ* مِثْلًا
لأنَّهُ جَمِيعُهُ اثْنَا عَشَرَ
أَحْسَبُ طُلُوعَهُ فِي [طُلُوع]* الدَّهْرِ
فِي طَالِعٍ أَوْ وَتْدٍ أَوْ أَفْلٍ*
فَإِنْ تَرَ الْقِسْمَ عَنِ السَّبْعَةِ قَصَرَ*

٣٠ وَإِنْ تُرِدَ أَنْ تَعْرِفَ السَّاعَاتِ
٣١ مِنْ أَوَّلِ الشَّهْرِ لِنِصْفِ الشَّهْرِ
٣٢ وَنِصْفُهُ الْآخِرَ عَلَى كَمِّ يَطْلُعُ
٣٣ فِي مِيتَةٍ وَأَقْسِمُهُ سَبْعَةَ سَبْعَةٍ
٣٤ تَضْرِبُهَا فِي سِتَّةِ تَيْنَا
٣٥ وَأَقْسِمُ إِلَى السَّاعَاتِ سَبْعَةَ حَتَّى
٣٦ فِذَاكَ نِصْفُ اللَّيْلِ مَا فِيهِ مِثْرًا
٣٧ كَذَا مِنْ النِّصْفِ لِرَاسِ الشَّهْرِ
٣٨ وَإِنْ تُرِدَ تَعْمَلُ بِالْمَنَازِلِ
٣٩ تَقْسِمُهَا وَتَضْرِبُ* مِثْلَ الْقَمَرِ

•• ت : عنك ، ب ، ط : سات عندك .

(٣٧) • زيادة من ب ، ط .

(٣٨) ب ، ط : في طالع ان بدا وافل .

(٣٩) • ت ، ب ، ط : اقسما واضربها .

•• ب ، ط : بان ترى الساعة عن القسم
قصر .

(٢٣) • ت : عدد ، البديل من ب ، ط .

•• ت : عدد ، البديل من ب ، ط .

(٢٦) • زيادة من ب ، ط .

(٣١) • ب ، ط : ونصف .

(٣٢) • ب ، ط : ما بين .

(٣٤) • ب ، ط : ثيان .

(٣٥) • ت : يضرب ، التصويب من ب ، ط .

- ٤٠ فذلك أنبأ لساعة تُجزأ
 ٤١ وأعلم بأن هذه الساعات
 ٤٢ يصادفون السبعة السيرة
 ٤٣ ثم زحل والمشتري قد جرة
 ٤٤ هم سبعة لهم سبعة أحرف
 ٤٥ ذهل، سرخ، الليل، والنهار
 ٤٦ هم كلمتان سبعة حروف
 ٤٧ أولهم آخر حروف الكوكب
 ٤٨ والمشتري للياء والزهرة ها
 ٤٩ والقمر الرا وجواد، الفلك
 ٥٠ الى عطارد غسق تكرر
 ٥١ أعني الأخذ هو مبتدأ التوقيت
- إن لها في القسم سبعة أجزاء
 عند ألي أعلم زمان يأتي
 عطارد والبدر بالأمازة
 مربعه والشمس ثم الزهرة
 والمبتدأ من الأخذ فأعرف
 إليه شرح فحل أشاروا
 انعكس المذكور يا ظريفي
 عطارد فالذال ميز وأحسب
 واللام للنحس وشمس سبها
 سموه بالمريخ خا من غير شك
 والسين يأتي أول النهار
 آخر حرف أول الصريم

77 [معرفة النجم الزوجي]

- ٥٢ ومن أحب معرفة الزوجي
 ٥٣ فدورة الزوجي في الأحنان
 ٥٤ يعود للخن بكل شهر
 ٥٥ فجملة الأحاد والخمسات
 ٥٦ والأربعات والثواني القلب
- دخول الأحنان والخروج
 في كل شهر فافهم تبياني
 ثلاثة أيام بطول الدهر
 في الزوجي الهيران قيل يأتي
 طلوعه يا صاحبي والغرب

- (٤٨) * ب، ط : سبرها .
 (٤٩) * ت : جلد ، ب ، ط : له اوجاد .
 * ب ، ط : خا لا شكك .
 (٥٢) * ت : ومن آخر معروفات .
 (٥٥) * ت : فالزوجي - البديل من ب ، ط .
- (٤٥) * ط : وصل .
 * ب ، ط : دحل .
 (٤٦) * ت : للمذكور بها الصرف البديل
 ب ، ط .
 (٤٧) * ب ، ط : كذا .

فهي الى الأقطاب ياتقاني
والوتد الأتساع* خذ بياني
وقال في التاسع هذا* البعض
وأفعل لهم بالنصح كي تثابا

٥٧ أما الثلاث مع السبعات
٥٨ والبار للسبت والثمان
٥٩ وآخر العشرات عليه الأرض
٦٠ فاحذره ثم احذره الأصحابا

[معرفة اشاير الطوفان]

في كل مايريد يا شجاعا
اشاير تعرف في الزمان
له منادل فالحذر كل الحذر
مقيمة أيامها ثلثه
والويد والحياء والغيم رسا
فدير الفلك ولا تتوان
يكفيك ربي جملة المخادر
فاول الريح عند أهل الخبر
ياتي بلاجب* ضعيفا محتقر
فالريح تاتيك ولا تمتعها
فحكمه كحكم حر* النجم
وامكنه لم تات فافقه وأفهما
من كل مايدكر يا أصحابي

٦١ والواجب الرئان أن يطاعا
٦٢ خصوص إن وافق للطوفان
٦٣ مثاله إن كان شمس أو قمر
٦٤ وإن تكزن منادل ثلثه
٦٥ بغير باب في الصباح والمسا
٦٦ والبحر زحن ورفي السرطان
٦٧ وأقصد بعزم أقرب البنادر
٦٨ وإن ترى المنديل بعد الظهر
٦٩ وإن رأيت الرعد بان* والمطر
٧٠ والبرق إن رأيت مسرفعا
٧١ وإن تر البرق بوجه اليم
٧٢ ياتيك في أمكنة ريحهما
٧٣ هذا الذي وافق في الحساب

(٦٥) * ب : والوتود الحيلة .

(٦٩) * ب ، ظ : سار .

** ت : حصر ، التصويب من ب ، ظ .

(٧١) * ب ، ظ : آخر . ت : حر .

(٥٨) * ت : الاسباع ، التصويب من

ب ، ظ .

(٥٩) * ب ، ظ : منهم .

(٦٠) * ظ : فاجته واحفظ ، ب : فاحذره

واحفظ .

- ٧٤ فلو أُرِدَ تطويلُ كلِّ فنٍّ لَمْ تَطِقِ النَّسْخُ تَنْسَخَ عَنِّي
٧٥ قصدي الأصولُ في علومِ البحر لا قصدي الهرجُ وكثر الشعر
٧٦ قد راحَ عمري في المطالعَاتِ وكثرة التَّسَالُرِ في الجهاتِ
٧٧ وكم رَأَيْتُ في قَطُوطِ الشُّوْلِ ونظمِهِ والنَّشْرِ والفُصُولِ
٧٨ وكم نَظَرْتُ في حسابِ العَرَبِ وحسبِهِ للهِندِ مُدُّ كُنْتُ صَبِي
٧٩ لَمْ أَرْ شَيْئاً في اتِّفَاقِ الْأَصْلِ في القَمَرِ والزَّيْجِ صَحِيحِ الثَّقَلِ
٨٠ وفي جنوبي جَاوِةِ والصَّيْنِ والْفَالِ عِلْماً صادقِ اليَقِينِ
٨١ والعَقْلُ أصْلاً قَطُ مَا طَاعَ وَرَقٌ أَنْ يَتَقَدَّ فِي طُرْسٍ قَطُ وَرَقٍ
٨٢ من أَجْلِ ذَا إِنِّي أَخْتَصَرْتُ نَظْمِي حَكْمَتُهُ عَلَى حَقِيقِ عِلْمِي
٨٣ أُوِدِعُهُ فِي أَرْجُوزَةٍ غَرَاءِ هِيَاهُ أَنْ يُهْدَى لَهَا سَوَائِي
٨٤ جَاءَتْ كَمَا جَاءَ الشَّهَابُ يُسْتَضَا يَحَاسِدِي مَتَّ كَمَدًا أَوْ غِيضَا
٨٥ تَمَّتْ بِشَهْرِ الْحِجِّ فِي جُلْفَا أَوْطَانِ أَسَدِ الْبَحْرِ فِي الْأَفْطَارِ
٨٦ فِي يَوْمِ عِيدِ أَبْرِكَ الْأَيَّامِ إِذْ خُصَّ بِالْإِحْسَانِ وَالصَّيَامِ
٨٧ وَكَانَ فِي التَّارِيخِ يَا مَوْلَايَ بَيْتُهُ وَسِتُونُ وَثَمَانِ مَائِهِ
٨٨ سَمَّيْتُهَا بِالْحَاوِيَةِ يَا صَاحِ نُضِيءُ لِلْجَاهِلِ كَالْمَصْبَاحِ
٨٩ وَلَا أَلَامُ بَعْدَ مَوْتِي فِيهَا إِنَّ يَغْلُظُ الْكَاتِبُ أَوْ قَارِيهَا
٩٠ قَرَأْتُهَا عَلَى أَهْلِ الصَّرْفِ وَالنَّحْوِ وَالْعَرَبِيَّ أَهْلَ الْعَرَفِ

- (٧٥) * ب ، ط : قصدي العلوم .
* ب ، ط : للزح .
(٧٧) * قط جمع قَطُوط : كتاب .
(٨١) * ب ، ط : قد ما طاع .
* ب ، ط : في سطر قط ورق ، ت : خط وورق .
(٨٤) * ت : بيضا ، التصويب من ب ، ط .
(٨٥) * ت : جرفال ، التصويب من ب ، ط .
(٨٦) * ب ، ط : يوم الغدير .
(٨٧) * ب ، ط : في الهجرة .
(٩٠) * ت : اهل العرف ، التصويب من ب ، ط .
ب ، ط . تلوته على اهل العرف .
* ت : العرفان ، البديل من ب ، ط .

- ٩١ وما حَوَتْ رَهْمَانَجَاتْ يَافَتِي
 ٩٢ بصائِرْ لِي* فِي أَصُولِ التَّعْلِيمِ
 ٩٣ إِذَا رَأَاهَا الْعَارِفُ الْخَيْرُ
 ٩٤ وَعَايِنَ الْفُصُولَ وَالْحِسَابَ*
 ٩٥ جَمِيعَهَا أَلْفًا وَثَمَانِينَ ، أَتَتْ
 ٩٦ فَصُولُهَا بِأَصَاحِبِي أَحَدَ عَشْرًا
 ٩٧ فَفَصَلُهَا الْأَوَّلُ خَمْسُونَ عَدَدُ
 ٩٨ وَفَصَلُهَا الثَّانِي سِتِينَ أَتَى
 ٩٩ مِائَةً وَسَبْعُونَ* لِرَابِعِ فَصَلِ
 ١٠٠ مِائَةً بَيِّتٍ وَثَلَاثِينَ مَعَهُ
 ١٠١ سَابِعُهَا قَدْ اسْتَطَالَ وَأَحْتَمَلَ
 ١٠٢ وَثَامَنَ الْفُصُولِ سَبْعُونَ وَاقِيَهُ
 ١٠٣]لَهُ ثَمَانِيَّةٌ وَأَمَّا الْعَاشِرُ
- إِلَّا وَقْتَهَا صَفْوَةٌ وَنَفْسَا
 بَنِيَّةٌ يَرَوْنَ* لِي مُسْتَحْكَمَهُ
 وَمَيِّزَ الْأَوَّلِ وَالْآخِرِ
 دَعَا لِمَنْ يَنْظُمُ ذِي الْآيَاتِ*
 تَزِيدُ بَيْتَيْنِ لِذَاكَ قَدْ وَقَّتْ
 إِحْسِبْ تَجْدُهُنَّ وَتَسْمَعُ وَتَرَى
 وَفَوْقَهَا خَمْسَةُ آيَاتٍ مَدَدُ*
 ثَالِثُ فَصَلِ أَرْبَعِينَ يَافَتِي
 وَفَصَلُهَا الْخَامِسُ إِلَيْهِ تُمْلِي
 ثَلَاثَةَ وَالسَّادِسُ مِئَةً وَسَبْعَةَ*
 مِائَةً وَخَمْسَةَ فِي ثَمَانِينَ كَمَلُ
 تَاسِعُهَا سَبْعُونَ بَيْتًا صَافِيَهُ*
 سَبْعُونَ بَيْتًا عَدُّهَا* الْمُبَاشِرُ**

- (٩١) * ت : وفيها صفه ، ب ، ظ : وفيها صفوة .
 (٩٢) * ب ، ظ : نظماً لرمز .
 ** ب ، ظ : بمجلة يروونه .
 (٩٣) * ب ، ظ : العالم .
 (٩٤) * ب ، ظ : الحساب ،
 ** ب ، ظ : دعا لناظم الآيات ، وفي الظاهرية مصححة بخط حديث مختلف : دعا الى الناظم بالثواب .
 (٩٥) * ب ، ظ : جملتها .
 (٩٦) * ب ، ظ : عدد .
 (٩٧) * ب ، ظ : تسعون . انظر حاشية البيت ١٠٢ من هذا الفصل .
 (١٠٠) * ب ، ظ : وثلاث آيات والسادس تسعة : ت ثلاثة والسادس مائة وتسعة . انظر البيت ١٠٢ من هذا الفصل .
 (١٠٢) * وافية بمعنى زائدة . يقال درهم وافي ، اي زائد . فيكون الفصل الثامن ٦٩ بيتاً . ولذلك يصح عدد آيات الفصول صحيحاً ومساوياً لما جاء في البيت ٨٧ من هذا الفصل بعد تصحيح التصحيحات الواردة في آيات سابقة .
 (١٠٣) * ب : له سبعون بيتاً اتاه .
 ** زيادة من ب ، ظ .

١٠٤ وفصلها الآخر هو الحادي عَشَر
١٠٥ ما عِيَّهَا إِلَّا لَفَقْدِ العَارِفِ
١٠٦ فَإِنْ تَجَدَّ فِيهَا خِلَافًا أَوْ خَلَلٌ

مائة وَعَشْرَةٌ ثُمَّ خَمْسَةٌ فِي الْقَدَرِ
وعَالِمٍ لِلْمَغْلَطَاتِ كَاشِفِ
حَازَ الكَمَالَ خَالِقِي عَزٍّ وَجَلٍّ

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١٠٧ أَلْفَتْهَا بَعْدَ ثَبَاتِ حَسَنِ
١٠٨ أَنَا الْفَقِيرُ وَالضَّعِيفُ الرَّاجِي
١٠٩ أَحْمَدُ بْنُ مَاجِدِ الشَّهَابِ
١١٠ نَاشَدْتُكَ اللَّهُ أَيَا مَعْرَانِي
١١١ اقْرَأْ لَنَا الْحَمْدَ مَعَ الْإِخْلَاصِ
١١٢ صَلَّى اللَّهُ كُلَّمَا هَبَّ الصَّبَا
١١٣ وَالْهَ الْكِرَامِ أَهْلَ النَّسَبِ
١١٤ وَمَاسِرَى مَعْلَمٍ بِفُلْكِ
١١٥ قَدْ كَمَلْتُ أَرْجُو زِيَّتِي مِنْ فِكْرِي

بِفَضْلِ خَالِقِي وَمَنْ عَلَّمَنِي
غَفِرَانِ رَبِّي وَإِلَيْهِ لَاجِي
العَرَبِي الْمَعْقِلِي الشَّهَابِ
إِذَا تَلَوْتَ النِّظْمَ وَالْمَعَانِي
يَنْفَعُنَا فِي يَوْمٍ بِلَا مَنَاصِرِ
عَلَى النَّبِيِّ سَيِّدِ الْعَرَبِ
وَصَحْبِهِ وَالتَّابِعِينَ النَّجَبِ
وَمَا صَفَا مُلْكُ لَأَهْلِ الْمُلْكِ
أَوَّلُهَا حَمْدِي وَآخِرُهَا شُكْرِي

تمت الحاوية الفاخرة في علوم البحر الزاخرة . وصل الله على سيدنا محمد وآله وصحبه وسلّم . تمامها عشية الخميس ، وأربع ليال خلون من شهر الحج سنة إحدى وتسعين سنة وألف سنة من الهجرة . هذا الكتاب للسيد ... [مطموس عمداً] . كتبه خادمه ملا محمد بن راشد الغافري .

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- (١٠٥) * ب ، ظ : للمعضلات .
(١٠٧) * ب ، ظ : ابلي .
(١٠٨) * ت : السمكين ، البديل من ب ، ظ .
(١٠٩) * ب ، ظ : المعلم .
* ب ، ظ : للمجرم .
(١١٠) * ب ، ظ : اسال الرحمن .
(١١١) * ب ، ظ : في العرض بالخلاص .
(١١٢) * ب ، ظ : النبي وآله وأهل العبا .
(١١٣) * ب ، ظ : وصحبه الكرام والأنصار .
التابعي رضي النبي المختار .
(١١٤) * ب ، ظ : وما استوى .

فهرس الأماكن

من بلدان وبنادر ومراسي وجزر ورؤوس وغبات وغيرها

(يحيل الرقم الاول الى الفصل والثاني الى رقم بيت الشعر فيه)

أَنْدَرَوَان ٢٠:٩	الأبَاعِل ٢٨:٥ ، ٢٩:٥ ، ٣٣:٥
أَنْدَلُوس ٤٣:٩	أَبِيَه ٦٩:٩
أَنْفَعَنْد ٤٠:٨ ، ١٧:٩	الأَنْف ١٧:٥
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α Lyrae	٢٨ ، ١٠ ، ٣٤ : ٢ ، ١٦ : ٢ الْكَامِيرُ
β Ursae Majoris	٦٧:٤ الْكَبِيرُ (الفَرْقَدُ)
Étoiles à orbite toujours visible	١٦:٢ الْكَوَاكِبُ الرَّخْوِيَّاتُ
α Eridani	١٠٦:٤ ، ١٠٣:٤ ، ١٩:٢ الْمُحْنِثُ
	١٣٨:٧ ، ١٣٦:٧ ، ٨٨:٦ ، ١٣٥:٤
	١٦٦:٧

(١) صيغة غربية خاصة بأبن ماجد ونادرة عنده .

α Crucis	الرُّبْع ٩:٤ ، ١٢:٤ ، ١١٠:٤ ، ١١٤:٤
α Orionis	البرذم ٢٢:٢ ، ٢٣:٢ ، ٢٥:٢ ، ٣٢:٢ ، ١٤٥:٤
Mars	المَرِّخ ١٤:٤ ، ١١:٤٣ ، ١١:٤٩
Jupiter	المُشْتَرِي ١١:٤٣ ، ١١:٤٨
α Centauri	المَقِيل ٤:٥٣ ، ٤:١١٠ ، ٩:٤٠
$\gamma\delta$ Pegasi	المُوَسَّر (الْفَرَس) ٤:٦٤
γ Cephei	المِيخ ٤:٣٨ ، ٤:٤٠ ، ٤:٤٣ ، ٤:٩٣ ، ١٥٤:٤
γ Cephei	مِيخُ الجَواء ٤:٣٧ ، ٤:٤٤
γ Cephei	مِيخُ الجَدِّي ٤:٢٦
Libra	المِيزَان (برج) ٤:١٤٤ ، ١١:٢٠ ، ١١:٢٣
β Orionis	النَّاجِدُ ٢:٢٥ ، ٤:٥
β Cassiopeiae	النَّاقَةُ ٢:١٥ ، ٢:٣٨ ، ٤:١١٩ ، ٥:٣٧ ، ٥:٤٢ ، ٥:٥٧ ، ٦:٣٣ ، ٧:٦٠ ، ٧:٦٧ ، ٧:١٥٥ ، ٧:١٧٦
ϵ Cancri	السُّقْرَة (مِزَل) ٢:٣ ، ٤:١١ ، ٤:٨١ ، ٤:١٦٣
ϕ ed η f Tauri	النَّجْم (الرُّبْيَا) ٢:١٦ ، ٣:١٧ ، ٤:١٣٦ ، ٥:٨٣ ، ٧:٨٠ ، ٧:١٥٣ ، ٧:١٦٢
α Ursae Minoris	نَجْمُ الجَواء ٤:٣٣
α Ursae Minoris	نَجْمُ القُطْب ٤:٣٤
$\beta\eta\gamma\delta\epsilon$ Virginis	نُجُومُ العَمَوا ٤:٩
Saturne	السَّطُور (زُحَل) ١١:٤٣
α Lyrae, Véga	نَجْمُ السَّر ٤:١٠٠
α Lyrae	السَّر ٤:١٠٣ ، ٤:١٠٨ ، ٤:١١٢ ، ٦:٩٢ ، ٧:١٤٧ ، ٧:١٥٥ ، ١٠:٢٣ ، ١٠:٢٦ ، ١٠:٢٤ ، ١٠:٢٥
α Aquilae + α Lyrae,	السَّرَّان ٤:٧٠
α Aquilae, l'Aigle Volant	السَّرُّ الطَّائِر ٤:٧٤ ، ٥:١٤ ، ٦:١٧ ، ٧:١٤٠
$\alpha\beta\gamma$ Arietis	النَّطَح (مِزَل) ٨:٢

γδεησφτζ Sagittarii, les Autruches
αβγδεζη Ursae Majoris

النَّعَام (منزل) ٧:٢
النَّعْش ١٥:٢ ، ٣٧:٢ ، ٣٩:٢ ، ٢٠:٥
٤٠:٥ ، ٧٤:٥ ، ٩٣:٥ ، ١٠٦:٥
١١٥:٥ ، ١٢١:٥ ، ١٢٥:٥ ، ١٣٠:٥
١٣٣:٥ ، ٢٦:٦ ، ٤٠:٦ ، ٤٢:٦
٨٤:٦ ، ٣١:٧ ، ٦١:٧ ، ٦٥:٧
١٤٩:٧ ، ١٥٠:٧ ، ١٥١:٧ ، ١٥٤:٧
١٦١:٧ ، ٥١:٩ ، ٥٥:٩ ، ٥٦:٩
٥٨:٩ ، ٦١:٩ ، ٧١:٩ ، ٧٣:٩
٧:١٠

αβγδεζη Ursae Majoris

النُّمُوش ٨٩:٥ ، ٩١:٥ ، ١٠١:٥
١٣١:٥ ، ١٣٦:٥ ، ١٣٧:٥ ، ٣١:٧
١٣١:٧ ، ٦٥:٩

λφ^{١٢} Orionis

المقعر ٢٧:٤
المقعة ٣:٢ ، ٩٠:٤

γγξ Geminorum

المثع ١٤٥:٤

γγξ Geminorum

المثعة ٣:٢

α Aquilae

الميران ٢٧:٢ ، ٣١:٢ ، ٤٣:٢ ، ٢٢:٤
١٥٦:٧ ، ٣٤:١٠ ، ٥٥:١١

π Lyrae, Véga

الواقع ٤١:٢ ، ٧:٤ ، ١٠٥:٤ ، ١٠٩:٤
١٣:٦ ، ٢٨:٦ ، ٩٢:٦ ، ٥٩:٧
٦٩:٧ ، ١٥:٨ ، ٢١:١٠

فهرس حاوية الاختصار

- ١ - الحمد لله ٩
- ٢ - تصنيف الحاوية للهداية وحفظ العلم ٩

الفصل الأول

الحمد والثناء على الاستاذين وذكر اشارات يحتاج اليها الرباين ، مما لا يجهل فضله ، كالطين والحشيش والبلد والمارزة وما شابه ذلك .

- ٣ - البسمة والحمدلة ١١
- ٤ - تقديم الارجوزة ١٢
- ٥ - اشارات يحتاج اليها الرباين ١٢
- ٦ - معارف يحتاج اليها المعالة ١٣
- ٧ - احتياطات ما قبل السفر ١٤

الفصل الثاني

في المنازل والاخنان والجري عليهم ومقابلاتهم وعدد اصابعهم في السماء وهي اصابع غير الترفات ومعرفة الترفا وما يتعلق بذلك والله اعلم .

- ٨ - منازل القمر الشامية ١٥
- ٩ - منازل القمر اليمانية ١٥
- ١٠ - حركة المنازل ١٦
- ١١ - اسماء نجوم اخنان الحققة ١٦
- ١٢ - اسماء نجوم انصاف الاخنان ١٦
- ١٣ - الازوام الموضوعة بين الاخنان ١٧
- ١٤ - الاخنان المتقابلة ١٧
- ١٥ - صواب حسية الاقطاب ١٨
- ١٦ - اصابع الدورة وعدد المنازل والاخنان ١٨

الفصل الثالث

في قواعد الباشيات ومعرفة النبروز العربي والسلطاني والسنين العربية والرومية والقبطية والفارسية واستخراجهم بما وافق الحساب وطالع الفجر وغاربه على حساب النبروز .

- ١٧ - دوام القياس ستة أشهر ١٩
- ١٨ - منازل القمر في القياس ١٩
- ١٩ - النبروز العربي ٢٠
- ٢٠ - السنة القمرية والسنة الشمسية ٢١
- ٢١ - بدء السنين النبروزية ٢١

الفصل الرابع

في معرفة الباشيات ومواسمها وشهورها وثبوت قياسها وزواله على حساب النيروز
وذكر ما يتعلق بصعود الجاه ونزوله وصعود الفراقد ونزولها وما يتعلق بذلك .

- ٢٢ - القياس الاصيل ٢٣
٢٣ - قياس الواقع والتير ٢٣
٢٤ - قياس المربع ٢٤
٢٥ - صعود الجاه ونزوله ٢٤
٢٦ - البعد بين القطب وبعض النجوم ٢٥
٢٧ - ترتيب الميخ والجاه وقطب الجاه والفرقدين ٢٥
٢٨ - ترتيب الميخ والجاه والقطب ٢٦
٢٩ - باشي الزباني ٢٦
٣٠ - باشي منزلة النعائم ٢٧
٣١ - باشي سعد يلغ ٢٨
٣٢ - باشي الفراغ المقدم ٢٨
٣٣ - باشي الشرطين ٣٠
٣٤ - باشي الدبران ٣١
٣٥ - باشي المرزم ٣٢
٣٦ - باشي الذراع ٣٢
٣٧ - باشي منزلة الطرف ٣٣

الفصل الخامس

في معرفة دير بر العرب والحجاز والسيام والخليج البربري والسومال والريم والزنج
وجزائر القمر وآخر بر السودان والكانم فيما صح به الحساب والتاريخ .

- ٣٨ - الديرة من جرون الى باب المنذب ٣٤
٣٩ - الديرة من باب المنذب الى جلة ٣٥
٤٠ - الديرة من سيان الى القصير والسويس ٣٧
٤١ - ديرة بر بربرة ٣٨
٤٢ - ديرة مل بر الزنج ٣٩
٤٣ - ديرة جزيرة القمر والجزر المجاورة لها ٤٠

الفصل السادس

في معرفة دير بر العجم والهند والشوليان والنات والبنج والسيام الى تحت الريح
كبيطون والمهراج والصين والغور ، مما صحت عنه الاخبار .

- ٤٤ - دير بر العجم ٤٣
٤٥ - دير بر الهند ٤٣
٤٦ - دير سيلان ٤٤
٤٧ - دير البر الغربي ٤٥
٤٨ - دير البر الشرقي ٤٦
٤٩ - دير بر السيام وجزر تكوه ٤٧
٥٠ - دير بر الصين ٤٧

الفصل السابع

في معرفة دير الجزر ومطالقتها والمهراج وشمطرة والقال والقمر واليمن وسواحل الحبشة والسومال والاطواح ومكران وما بينهم وما يتعلق بذلك عما صحت عنه الاخبار والتواريخ . والله اعلم بالصواب .

- ٥١ - الديرة من ملاقة لجاوة..... ٥١
- ٥٢ - دير جزر تيمور..... ٥٣
- ٥٣ - دير جزر اندمند..... ٥٣
- ٥٤ - مطالق الجزر..... ٥٤
- ٥٥ - دير دورة سيلان..... ٥٥
- ٥٦ - دير جزر الفال والذبية..... ٥٦
- ٥٧ - مطالق بر القمر..... ٥٩
- ٥٨ - مطالق بر بربره..... ٦٠
- ٥٩ - مطالق بر الجمجمة..... ٦١

الفصل الثامن

في معرفة المسافات من بر العرب الى بر الهند من جاه خمس الى جاه اثنتي عشرة وذكر المسافات على اربعة رؤوس ، وذكر أزوامهم وما يتعلق بذلك وهم قيد يعتلم بهم مسافات جميع البحر . والله أعلم بالصواب .

- ٦٠ - المسافات بين بر العرب وبر الهند من جاه احدى عشرة الى جاه خمس..... ٦٣
- ٦١ - المسافات بين بر النات وبر السيام..... ٦٤
- ٦٢ - المسافات على رؤوس جاه احدى عشرة..... ٦٥

- ٦٣ - المسافات على رؤوس جاه خمس ٦٦.
 ٦٤ - المسافات على رؤوس جاه اصبع ٦٦
 ٦٥ - المسافات على رؤوس فراقدا اصبع ٦٧
 ٦٦ - استخراج مسافات جميع البحر ٦٧

الفصل التاسع

في معرفة قياس الجاه والفرقد والنخش عند استقلال الصرفة ، وهو قياس الاصل على جميع الرؤوس المشهورة في سواحل البحر المحيط الواغل في الشمال ، وهو بحر الهند والسيام وبر العرب والسواحل . والله اعلم بالصواب .

- ٦٧ - قياس الجاه من ارتفاع احدى عشرة اصبعاً الى ارتفاع اصبع ٦٩
 ٦٨ - قياس الفرقدين من ارتفاع سبع اصابع الى ارتفاع اصبع ٧١
 ٦٩ - قياس النخش من ارتفاع اثني عشرة اصبعاً الى ارتفاع اصبع ٧٢

الفصل العاشر

في معرفة تغني عن الاستواءات وقطع الازوام وذكر ما يتعلق بالربان ، كتفصيل القلع ومعرفة جري الماء في الباحة والبحر المحيط الواغل بين بر السودان والهند والصين . والله اعلم بالصواب .

- ٧٠ - آفات الترينة ٧٥
 ٧١ - معرفة تغني عن الاستواءات وقطع الازوام ٧٥
 ٧٢ - تفصيل قلع المركب ٧٧
 ٧٣ - معرفة جري الماء في الباحة ٨٠

الفصل الحادي عشر

في تقويم يعرف به الساعات ودخولها والسبعة السيارة وإزوام الجمة والنجوم والشمس والقمر ومعرفة النجم الزوجي ودخوله الاثنان ودليل الطوفان وتاريخ الأرجوزة بما يوافق ذلك من الحساب . والله اعلم بالصواب .

- ٧٤ - معرفة المنازل الطالعة والأفلة ٨١
٧٥ - معرفة بروج المنازل ٨٢
٧٦ - معرفة الساعات ٨٣
٧٧ - معرفة النجم الزوجي ٨٤
٧٨ - معرفة اشاير الطوفان ٨٥
٧٩ - الخاتمة وتاريخ الأرجوزة وعدد ابياتها وأبيات فصولها ٨٦
٨٠ - مؤلف الحاوية ٨٨
فهرس الاماكن من بلدان وبنادر ومراسي وجزر ورؤوس وغبات وغيرها ٨٩
فهرس البروج والمنازل والنجوم والكواكب ٩٧
فهرس المواد ١٠٥

105. This poem needs an expert scientist who discovers the errors, this is the only weak side in it.
106. If you find any divergence or fault, my Creator alone is Perfect, May He be magnified and honored.

80. [The author of the Compendium]

107. I composed this poem with intense assiduity, thanks to God and to my teacher,
108. I, the poor, the weak, who aspire to the divine indulgence and seek refuge in God,
109. 'Aḥmad Ibn Mājid al-šihāb, al Ma'qili, the well known.
110. I beg you, in the name of God, my assistant, in case you read my poem and understand its meaning,
111. to thank God sincerely for me, this will help me on the day of my death.
112. Every time the east wind blows, may God bless the Prophet, Master of the true Arabs,
113. his noble and generous family and his companions and his intelligent followers.
114. May He do it as long as a pilot travels at night on his ship, and as long as the supreme power lasts in the hands of the sovereign.
115. This is the end of my poem in Rağaz. I began it by thanking God. So I finish it.

This is the end of the excellent compendium which deals with the rich sciences of the sea. May God blessing and peace be with our lord Mohammed, his family and his companions. This copy was finished on the eve of thursday, on the 4th of the month Du l-Ḥiğga of the year 1091 H. This book belong to ... (erased)...It was written by the servitor of God Mulla Mohammed Ibn Rāšid al-Gafari.

85. I have finished it in the month of Du-l-Hiġġa , at Julfar, the residence of the Lions of the sea among other countries,
86. on the day of the most blessed holiday, since it is devoted to charity and fast.
87. The date was, my master, 866 H. (sixty six and eight hundreds).
88. I named it « the Compendium », my friend; it enlightens the ignorant like a lamp.
89. I would not be responsible for the mistakes of any copyist or any reader, after my death.
90. I read it to the grammarians and to the Arabian traditionalists.
91. The Ruttars do not contain any subjects not equalized in lucidity and explanation
92. by some condensed little citations of my own clear ideas about the principles of mastership in navigation.
93. If the expert scientist see it, consider its first and last parts,
94. and observe its chapters and computations, he shall certainly implore the mercy of God for the composer of these verses.
95. The total number of its verses is one thousand eighty two in all.
96. The poem is divided into twelve chapters, my friend, count them, then listen and see
97. The first chapter counts fifty five verses.
98. The second chapter has sixty; the third forty, young man.
99. The fourth chapter has 170. Transcribe for the fifth chapter
100. one hundred and thirty three verses; for the sixth chapter one hundred and seven.
101. The seventh chapter is long and contains 185 verses exactly.
102. The eighth chapter has about seventy; the ninth, seventy precisely
103. with eight others. The tenth, counted directly, gives seventy.
104. The last chapter, the eleventh, has 115.

EPILOGUE

79. the poem's date and number of verses, number of verses of each chapter]
74. If I intended to prolong every art, the copyists wouldn't be able to reproduce my works.
75. But I aspired to expose the basic elements of the sciences of the sea. I never aimed to joke and to compose too much poetry.
76. I spent my life reading and asking a lot of questions everywhere.
77. How often I referred to the Chaula's manuscripts, written in poetry and prose, and to their chapters.
78. How many times I had recourse to the Arab calculation and to the Indian Computation since I was young!
79. I didn't see in the knowledge of the originals anything correctly copied about Qumr and Zang,
80. nor a learning proved to be really true, about China and Southern Java.
81. In fact, the mind never accepted to be enslaved and never admitted to entrust the pages of a book and a parchment.
82. That is why I abridged my poem and developed freely in it the true science,
83. which I included in my Poem in Rağaz. Nobody but me could compose such a poesy.
84. That poesy seems like a shining fire flame. May you die, my rival, in your anguish or in your fury.

71. If you see the lightning on the surface of the sea, the weather will resemble that of the setting of the Pleiades:
72. in some places, the wind blows; in others it does not. Comprehend me and understand.
73. This agrees with the astronomical calculations, among all what has been said, my friends.

77. [On the binary star]

52. Whoever likes to know the entrance of the binary star in the rhumbs and its departure,
53. should know that the binary star circles the rhumbs every month. Comprehend what I explain.
54. It comes back to the rhumb in every month three days for ever.
55. The ones and fives in the binary are for the Flying Eagle.
56. The fours and twos for the Heart when rising or setting, my friend.
57. The threes and sevens for the poles, my trusty.
58. The six and eights for Capella. The nines for the culminating star, take my explanation.
59. The last tens for the Earth; some said it is in the nines.
60. Be careful and mind the friends, and advise them, so that you get your reward in heaven.

78. [Signs of the heavy rains]

61. Everybody should obey the orders of the pilot, my courageous,
62. especially when appear the heavy rains signs, noticed in due time.
63. For example, if the dirt obscure the sun or the moon shine, be very careful!
64. If the dirt last three days,
65. without any clearing up in the morning and the evening; if the heat, the rain and the clouds stand firm;
66. if the sea is agitated, and if you see the crab; then turn back your ship without delay,
67. and go steadily to the nearest harbor. May God protect you from all dangers!
68. If you see the dirt in the afternoon, that means the beginning of the wind blowing according to the experienced sailors.
69. If you hear the thunder, and see the rain falling not in big drops, but in thin and tenuous shower,
70. if you see the lightning very high, then the wind will blow without fail.

31. from the beginning of the month till the middle of it, know on how many hours you should travel,
32. and for the other half of the month, at what hour it rises. Multiply the result
33. by six and divide by seven. For example, it is the seventh of the month.
34. Multiply by six, you obtain forty two.
35. To have the hours, divide by seven and you obtain six hours.
36. This is midnight, without discussion, because the night is twelve hours.
37. Do the same from the middle of the month till its end, and calculate the rising of the moon in all times.
38. If you like to compute on the basis of the rising, culminating or setting mansions,
39. multiply and divide as in the case of the moon. If the division does not give an exact number of sevens,
40. the remainder constitutes a seventh of an hour, since the hour is divided in seven parts.
41. Comprehend that these hours constitute, according to scientists, the coming time.
42. They correspond to the seven planets: Mercury, the Moon,
43. Saturn, Jupiter, Mars, the Sun and Venus.
44. They are seven and have seven letters and the beginning is on sunday. Know that.
45. Deyhul Sarh, night, and day. This is the explanation of Dayhul.
46. They are two words of seven letters, which represent what has been said, my good man.
47. The first letter is the last letter of the name of the planet. د for Mercury. Discern and calculate.
48. ي for Jupiter; و for Venus; ل for Saturn; س for the sun
49. ر for the moon; خ for Mars, the horse of the sphere without any doubt
50. To mercury the beginning of the night, repeatedly; and the س comes in the first day,
51. I mean sunday the beginning of the calendar. The last letter for the beginning of the night.

13. In every year there is a quarter of a day, since the Emigration of the Guide of Humanity.
14. In the bissextile (leap) year, the theorists consider the difference a trifling one; this is what they said.
15. I composed it since my description was diffused among all people. And a rider doesn't leave his horse.
16. The best division of the open sea is that of the marvelous seven stars of the Little Bear.
17. I left them because I could not observe them all the time. Comprehend their default.

75. [On the mansions' signs of the Zodiac]

18. The mansions I described to you meet the twelve signs of the Zodiac in the celestial sphere.
19. Every sign has two mansions and a third in all.
20. The beginning of the Twin's Feet mansion is in the Crab Sign; the beginning of the Faint Stars mansion is in the Balance Sign.
21. Be informed that the sun and the Moon pass through the signs of the zodiac.
22. If you like to know the signs, add to the actual date of the famous Nuruz
23. sixty days. And count the divisions from the Balance Sign. Take
24. exactly one month for each sign. The sun is situated in the last sign of your calculation.
25. When you know the position of the Sun, compute the position of the moon. Add five to the date
26. of the arabic month. And do the same and divide by five for each sign of the zodiac. Comprehend that.
27. The counting begins from the above mentioned sign of the sun.
28. The Moon reaches the last sign. If you like to know the position of the moon in the mansion,
29. add half three to the past date of the month and count from the mansion rising at dawn.

76. [On the Hours]

30. If you like to know the hours on the basis of the rising and setting of the moon,

Chapter XI

A calendar that gives the hours and their beginning,
the seven planets, the zams in the open sea, the stars, the sun,
the moon, the binary star and its passage by the rhumbs,
the signs of the heavy rains, the date of the poem in
accordance with the astronomic calculations. God know the truth.

74. [On the rising and setting mansions]

1. Whoever would like to know the Zam and the correct division of the open sea,
2. should watch the rising mansions and the setting ones.
3. Each mansion and one sixth of a mansion equal one hour for the moon at night, and for the sun as well in the day.
4. Every three mansions and a half are equal to one zam.
5. First, begin by the Nuruz, so you might know the signs of the Zodiac exactly.
6. Take the time gone by, and add seventy eight to it.
7. Give thirteen days for each mansion and count my friend, from the Lion's Neck mansion.
8. This calculation will give exactly the rising mansion at dawn.
9. The sun is situated in the third mansion, I mean the mansion rising at dawn, oh inquirer.
10. The month ends in the forth mansion, if it is complete. Do like that and apply it.
11. In case you want the dawn, calculate in which sign of the Zodiac the sun and the moon are situated.
12. But the year I explained to you is a leap one, known by the astronomers.

73. [On the knowledge of the currents of the water in the high sea]

65. Be moderate when you ask for your preparatives.
Relieve your crew when tacking.
66. If you desire to know the currents of the water in the
high sea,
67. these currents drift you to the south pole from 100 to 300
of the Nuruz,
68. and from 300 to Tirima; then it stops in the north, for
days
69. whose number is ten in that period and in the 300. Know
it.
70. Those are the descriptions of the sea. At the littoral,
there are currents (ḥāyāt) or tideways of the waters.

47. and with three stitches in the aft depth; then seam duly the rope of the sail's foredepth;
48. attach the ring with four stitches, putting three of them in the hem. Sew perfectly.
49. They call them the dawāsiġ ropes and they extend them by a wood.
50. Fold the edge of the cloth over the rope, and put a boltrope at its extremity.
51. Sew the edge to the boltrope, and be careful after the following computation I am giving you.
52. The sail width is equal to the length of the yard; its depth to the height of the mast supporting the yard.
53. The foredepth of the sail is a little less than a quarter of its abaft depth. Take my descriptions, and listen to my computation.
54. Sling the foredepth and the sail rope half of ten [units] apart, understand, o brother.
55. The foot hem of the sail should be clearly the third of its head doubled rim.
56. The aftdepth hem of the sail should equal half its foredepth doubled rim, and some expert pilots said two thirds.
57. The foredepth depends upon the measures taken and some pilots increase it, my friends,
58. by two thirds of a finger for every « ell ». Stitch the middles. View closely
59. the torn and unsewed parts, the aftdepth of the sail, the tacking ring; and sew them hastily.
60. This is the tailoring of the sail among the Ġawśak and the Arabs, my friend.
61. But the chinese, the francs and the indians have their own different purpose.
62. Some of them increase the aftdepth. Some others avoid giving any information.
63. The sail appear square when looked at; and it intends to catch the winds.
64. But the safe conduct depends upon the master of a drifting ship because of bad winds.

30. Measure it in a normal way, its maximum elevation is famous among all pilots.
31. its « shallowing » and « deepening », o friend, have an example, when you are sailing
32. from India to Arabia, and the measure of these stars increases. Then calculate
33. a quarter of a finger and know that you sailed ten zams exactly.
34. If your course is by aṭ-Ṭā'r, discern my computation and understand my meanings.
35. The elevation of the « Asses » is five fingers at Polaris eleven fingers and they say the elevation of the « Square » is four fingers.
36. Measure Sahm al-Qaws and Canopus four fingers at al-Hadd, my friend.
37. Diminish the fundamental measure as much as they increase.

72. [Tailoring the ship's sail]

38. If you desire to tailor a sail, draw the ship to an even ground.
39. Implant four stakes separated according to the traditional measurement.
40. Spread the bolt-ropes and the cloths. Order the seamster to stitch them
41. When the seaming is finished after making the adequate measurement, put two yards by the width of the sail at the edge,
42. along the bolt-ropes at the head and foot of the sail, so that these bolt-ropes might be fully stretched by pulling out.
43. Once the yards in place and before anything else is done,
44. sting the threads just at the rim, in equal intervals all along the line; then tie the knots strongly (round the yard).
45. Sew the boltropes of the head and foot of the sail, o brother, fasten the hem, without discussion,
46. with two stitches in the foredepth out of five stitches without lie,

10. by the tablet of twelve fingers, when they are in the angle of the bar,
11. measure them, and measure at the stern of the ship another star. Inscribe and keep sailing. Write down
12. the decrease of the altitude of the stern star. As to the two stars measure, it changes not and the stars leave not their place.
13. Whenever the little star of the stern descends one finger, verify it o traveller,
14. because your ship sailed eight zams exactly, not less.
15. The two stars whose elevation you fixed in the angle, stay the same, understand my recommendation.
16. It has six successive rhumbs till that of aṭ-Ṭā'ir. Apply it:
17. This suffices you throughout the sea, if you are courageous and have deep thinking.
18. The proof for that is that Polaris, listen to me, decreases 8 zams for each finger.
19. But opposite the star Polaris, there is another star above the head, o brother.
20. These stars are above the level of the water. Verify, you shall judge in the right way.
21. Sirius and Vega in Arabia are correct from Māmī to al-Hadd.
22. All other culminating stars? are defective because of the pilots interpretation.
23. Be known that Sirius, Pollux and Castor, Vega circle together in their motion.
24. When Sirius sets at al-Hadd, the measure of Vega, Castor and Pollux, in my opinion,
25. is nine fingers. Castor and Pollux are at its western side, and so is Vega, intelligent pilot.
26. Whenever Polaris decreases one finger, diminish Vega a quarter of a finger.
27. But Castor and Pollux decrease in the two coasts half a finger by sight.
28. At Zaḡad, if you measure Sirius at the rising of the famous Vega,
29. you obtain 5 fingers and Castor and Pollux 12 fingers but decrease half a finger in each tiriffa clearly.

Chapter X

On a Knowledge that exempts from Knowing the horizontalities and from calculating the sailing distances in zams; citing requirements of the pilot, such as the tailoring of the sail, the navigation in the high seas and the Ocean extending between the Sudan coast, India and China. God know the truth.

70. [Defects of the Mastership]

1. The pilots tested the horizontalities, but the scribes altered them,
2. and impaired imperfections to the mastership since the time of Alexander till now.
3. The drunk pilot writes on the science of the sea without proof and verification.
4. My life allow me not to experiment all these arts.
5. I put not in my poem any science without knowing experiment.
6. But I mention things which are obviously known and used by all pilots

71. [Knowledge which dispenses from using horizontalities and sailing by the zams]

7. Measure Polaris and the Guards. When they set the Great Bear is at your disposal.
8. O mariner, compute the sailing distances and the courses, and travel your zams accordingly.
9. In case you see two stars culminating, leave not the computation of the measurement,

70. 3 fingers in them all; and so it is at Tīrī Raġa which is the most famous islands for rescue.
71. At Hadūda it is 2 fingers; so it is at Timāruwa, may God protect you from the separation.
72. At Kūs harbor, the deep of Kūrī, aš-Šaġara famous harbor,
73. the Great Bear was measured one finger by the scientists. They see nothing else, understand.
74. If you measure at the end of ad-Dāmūti by the Great Bear before it is late,
75. you obtain half a finger for the al-'Anāq (Mizar) and al-Ġūn (Alioth). Canopus is not setting and fixed,
76. because this is in the end of az-Zanġ Coast and the strait leading to the West and to al-'Ifraġ country.
77. At its southern end, there is nothing but reefs and obscurity known by God
78. Some pilots say those are islands and the end of the littoral is five fingers by the Great Bear, o accustomed to the sea.
79. The reports of the pilots are different. May God forgive me my faults.

69. [Measurement of the Great Bear from altitude 12 fingers to altitude one finger]

50. At Sarbaya, Fāli island, Java, Manfiya in the sand,
51. the Great Bear is 12 fingers, it is proved. Understand my
poesy which is like jewels.
52. At al-Ḥarrabā', Ḥūriya, al-Milḥ's head also, o inquirer,
53. at Fayden Šāšī Timor, some pilots say at Kilwa, o
erudite,
54. at 'Anğazīğa, Hanzuwānī, Mulālī and Dumūnī islands,
55. the Great Bear is in them all 11 fingers. Here at the end
of al-Fāl, in the opinion of all pilots,
56. at Timor islands, and, in the opinion of al-Qumr pilots,
at Bani Ismail harbor, the Great Bear is 10 fingers.
57. So it is at Lūlūgān, al-'Aḥwār, and at Sufāla as was
reported, o master of the sea.
58. The Great Bear is nine fingers at the residence of
as-Sultan whose name is Bimāruwa from a long time.
59. At its west side, you see 'Anāmil, and Darwīš's harbor
on the littoral.
60. They said at Manzalāğī and Sa'da, the Great Bear
increases a little bit more than they explained.
61. The Great Bear is 8 fingers, in the opinion of all pilots, at
al-'Anbar island;
62. at Šağāğī harbor, Musanbīğī, an-Nuwab harbor, listen to
my discourse.
63. If you measure al-Ġūn (Alioth) and as-Suha (Alcor),
when the Tail of the Lion is culminating, you obtain
seven fingers,
64. at Nasīm, Malawin and the end of al-'Aḥwār exactly.
65. The Great Bear is six at Sufāla, the country of Gold, this
is my knowledge.
66. The Great Bear is also six at Šī'bān's harbor and at
Mankār, o faithful friend.
67. The Great Bear is five fingers at Hadūda harbor and
Kūrī harbor.
68. It is four fingers at Kūs, Qāsim and Kandalī harbors, in
the opinion of the erudite.
69. It is at the harbors of Hant, Tallīnī, and 'Abya in al-Qumr,
o helper,

31. It is reported that at Aruwa, Malacca and at the end of Barnī, in the opinion of the clever pilot,
32. it is reported that at 'Adwa, Maqāṣīr, I mean at its northern end, pretend not,
33. and at Barhala, Šanfā, Singāfūr, Fiššalam, understand me, o expert pilot,
34. at Salt Zangī, Manqābuwa and Barāwa, the Guards are truly five fingers.
35. Measure the Guards when they are in horizontality four fingers at Malawān, it is a sure measurement.
36. At Falī Baṅṅ and Andarfūra, the Guards are four fingers, it is known among all pilots.
37. At that time, you see, o pilot, that, the mansion of the Lion's Tail might be culminating
38. in the fundamental sphere as every star when the north pole is at the level of the sea,
39. (added) Don't you see that at-Ṭā'ir stays in the south, then culminates
40. in the middle of the heavens. Be informed, and its signs are al-Ma'qil and aḍ-Ḍalīm.
41. In the region around az-Zaṅḡ, it is septentrional. My description is enough to you, take my word.
42. Then toward the north, o intelligent pilot, the best star is Polaris.
43. But at Kitāwa, Sunda Bārī, Andalūs, Mūsa Bārī,
44. and Mulūkū, measure the Guards three fingers, it was tested by the pilot used to go to these places.
45. It was reported that Mulūkū was not in that place, understand my poesy and keep it unaltered.
46. The Guards at Monbasa and Zarrin which is far 60 zams in the high sea, are two fingers, be informed.
47. At southern Java it was reported, at Lāsam, southern Maqāsar
48. Ġaršīk, Java, al-Hadrā' whose name is mentioned, after Qārī,
49. at Karam Diwa, Java Harbor, the Guards are one finger, learn the saying.

12. But at 'Azādiwa, Polaris is six fingers. At Marṭabān, Mutbalī, Šiḥr,
13. and also at the well known ras al-hullab, Polaris is six fingers in excess.
14. If the Lion's Tail is in horizontality, Polaris is five fingers, understand my description.
15. in the following heads, my lion: Dūbāb, Dār Zayna, and Māmī,
16. Mangalore, Ra's al-Fāl, I mean the northern end of these islands,
17. also the coast of an-Nāt, Šadrāfattan, Andamand and Fālī, be meticulous,
18. Sahr-i-Naw, and Barnī Islands-I mean its end from the north,
19. if you come to them from the north, my love, the Nebulae of the South Pole will appear.
20. At Tanāšari, Polaris is four fingers. Tirmulā Wāšil, Andarawān,
21. Qābuqāt, Ġardafūn resemble exactly these heads.
22. At Al-Marr, Šankal, Nāḡafattan, Nākabārī,
23. also Murāšī, the end of Seylān, then Qarāyā where is the pilot meeting,
24. and Kušī, Polaris is three fingers exactly. So you might be saved
25. Also At Takwa, Maḡal Fūla and Fānuwa in the opinion of all pilots,
26. Polaris is two fingers, O protector; at Šitalākam, Qāyil, al-Hirr, Kūlam Maḥ,
27. Ġāmis Fula and Qadaḥ, when they appear, at as-Sif and Seylān, Polaris is one finger only.

68. [The measurements of the Guards from altitude seven fingers to altitude one finger]

28. But for Talanḡ, Danḡ Danḡ, Šumuṭra, Maḥkufanḡ,
29. the shoal of Muqbil off the country of az-Zanḡ, measure the Guards seven fingers and rely on it.
30. The Guards are six fingers at al-Murūt, and at Faṇšūr also, take my advise.

Chapter IX

The Knowledge of the Measurement of Polaris, the Guards and the Great Bear, when β Leonis (Denebola) is culminating. It is called the fundamental measurement on all famous heads of the coasts of the Ocean extending to the north and known as the sea of India Slani, Arabia and as-Sawāhil. God know the truth.

67. [The measurements of Polaris from altitude 11 fingers to altitude 1 finger]

1. The measurement of Polaris is taken, o polite, I mean its tested fundamental measurement,
2. when the Lion's Tail (Denebola) culminates above the head and the Guards are in horizontality.
3. At Ġudda, al-Ḥadd, the pilots say at Zağad also, and at both the two Bengālas,
4. Polaris is 11 fingers, without lie, test it, o pilots of experiences.
5. At Rakanğ and the famous Ġiğahr, at Diu, al-Maḥram and Maşira,
6. Polaris height is ten fingers. At Mūm and Kanārkam, Polaris is 9 fingers. So it is at Tāna, Madraka
7. and Marābiṭ al-Ḥayl. But in Samar islands, at Ḥamḍa's head,
8. at Şawqira and Būriya, my friend, listen to my discourse, you get the suitable measure,
9. Polaris is 8 fingers clearly. So Polaris is at Waysa and Satwāhī.
10. But at Nağirāşī, Ġodāwarī and Dandabāşī, Polaris is seven fingers. At Sāğir,
11. the islands and al-Ḥarda, Polaris is seven fingers measured and some pilots say seven in excess.

64. [Sailing Distances at Heads, Polaris one finger]

51. But from as Sif to Kandikal, I mean at Polaris one finger,
my hope,
52. the sailing distance is 95 zams, take it and leave any
other distance.
53. From kandikal to Sarandib, add, o learned, to 20 zams
54. 12 zams, it was said by the pilot who sailed it; other pilots
gave a different number and put it in writing,
55. because its surface is big, so they have many calculations
for it.
56. From the land of Qadaḥ to al-Fāl as-Siam, follow my
discourse,
57. I mean Ġāmis Fula, the distance is 20 Zams, even more,
my courageous pilot.
58. From Ġāmis fula to Ṭūṭāḡām 72 zams.
59. From the land of Qadaḥ to as-Sif at-Ṭawīl, understand
my explanation,
60. there are 113 zams in the clear famous computation

65. [Sailing Distances at heads, Guards one finger]

61. From the al-ḥadrā' island to Karam dīwa, listen to my
information,
62. there are no less than 150 zams, even more according to
another calculation.
63. From Karam dīwa to Sunda in Java, they counted 130
zams
64. Therefore, between the two islands of Java and al-
Ḥadrā', we determine
65. 300 zams less twenty zams in this case, in the opinion of
the good pilot.

66. [Computation of all sailing distances of the sea]

66. I related the sailing distances from Polaris eleven fingers
to Guards one finger.
67. If the intelligent expert pilot and the proficient in
mastership consider these distances,
68. he may compute the sailing distances of all places in the
sea. Every pilot need to do it in his life,
69. if it is not an unknown distance in islands limited in
number and lost in the sea.

30. because they are the basic heads in the opinion of all pilots using astronomy in their navigation.
31. The sailing distance between Dawā'ir's head and al-Qaḥḥaz is 12 zams by suitable swift wind.
32. There are 95 zams from al-Qaḥḥaz to al-Ḥadd's Head, in my opinion.
33. 40 zams exactly separate al-Ḥadd's head from Zaḡad.
34. There are 20 zams between Cambaya and that head, forget not.
35. 25 zams separate Kanfār from Šatiḡām.
36. From Dawā'ir's head to Šatiḡām, be careful, young pilot,
37. the distance is 290 zams to which should be added two other zams to obtain the right number.
38. No exact distances for China and al-Maghreb could be found.
39. Nor two pilots agreed on and verified the sailing distances of al-Qumr.

63. [Sailing Distances at heads of Polaris five fingers]

40. Between Tawāhī and the islands, I mean Andamand, the isles of the sea,
41. there are 32 Zams; from Šadrāfattan to these Islands, 52 zams in my opinion;
42. from Šadrāfattan to Mangalore, o omar,
43. there are 30 zams, it was reported, doubt not and be not a coward.
44. The ancient pilots said: the sailing distance from Mangalore to the Maldives is 20 zams;
45. Between the Maldives and Māmī's head, there are 72 zams, take my word.
46. From Socotora to Ḍubāb, according to the intelligent pilots in the computation of the sailing directions,
47. there are 60 zams, and there is another calculation which can be judged by the worst pilot.
48. The land of Ġamla is separated from Ḍubāb by 8 zams, understand my explanation.
49. From Polaris 5 fingers at Tawāhī to the land of Ġamla, I mean Hāhī
50. we count 260 zams and add to them four other zams.

13. No doubt that 20 zams separate the head of Fāl from Malabārāt
14. and 72 zams separates the head of al-Fal from Māmi's head. Take my word.
15. Some pilots say: the zams are 60, and prove it by the bearings of Sirius and Vega calculation.
16. When you go south, notable pilot, you add 8 zams
17. for each finger, o master; you are safe in both computations.

61. [Sailing distances between the Nāt Coast and that of Siam]

18. The sailing direction to Siam for the ship navigating in the open sea, is by Canopus
19. till its end at five fingers and a half of the Guards. This is my description.
20. Also the sailing direction of the Coast of an-Nāt is by the setting of Canopus. Understand my interpretation.
21. There are twenty two zams between the two coasts of an-Nāt and siam. Compute the other distances in zams by the following rule:
22. Between Šatigām and Kunfār, I repeated it many times in my poetry,
23. if you go south, whenever Polaris decreases one finger, know
24. that your sailing distance increases by eight zams exactly,
25. which should be added steadily to the initial number between the Eastern coast and an-nāt.
26. The sailing distance between Ġāmus Fula and the Maldiv Islands is 100 zams complete and exact.
27. You might find another distance, but this is the best computation.

62. [Sailing Distances at heads Polaris eleven fingers]

28. Henceforth, I abridged the sailing distances and put them in verses in the poem al-Hāwiya,
29. for the heads: Polaris eleven fingers, five fingers and one finger, and the Guards one finger. Here they are. Listen to me,

Chapter VIII

The Knowledge of the sailing Distances between the coast of Arabia and the coast of India, from Polaris 5 fingers to Polaris 11 fingers.

Distances in Zams at four heads and the related informations, that are the basis of all distances in the sea. God know the truth.

60. [Sailing Distances between the coast of Arabia and the coast of India from Polaris 11 fingers to Polaris five fingers]

1. The sailing distance between the coast of India and that of Arabia is in my opinion,
2. and according to all other pilots, forty zams from Zağad to al-Ḥadd, o intelligent pilot.
3. The sailing distance between Maskat and as-Sind, is the same, and was verified by wise calculation.
4. 52 zams separate Midwar's head and Ḥalaf, in this description.
5. Dahrāwī and Madraka are 68 zams apart, o blessed pilot.
6. Sawqira's head is 80 zams far from Būriā, discuss not.
7. The experienced pilot gives 92 zams for the distance between Dandabāšī and Sāğir.
8. Know that the distance is 108 1/2 zams between 'Azdiw and aš-Šihr.
9. The sailing distance between Mangalore and the mountain of the Famous Dār zina
10. is 130 zams as it results of my perfect calculation.
11. Dār Zina and Māmi, in the reported calculation,
12. are separated by 37 zams and a half. This is my description.

181. By the setting of Scorpion, o brother, is an experienced course to 'Arāba;
182. The pole, o pilot, to Suwayq; the Sillibar to the isles, it is verified, I mean
183. by its rising; to Masqaṭ by Canopus; also Qalhāt by this bearing.
184. By Centaurus al-Hadd is attained. Listen to my words, understand, you will be guided.
185. These are exactly the fundamental course; calculate other courses when you are sailing.

163. From Fartak to Guardafui sail by the pole, and leave Canopus,
- 164 to Mayṭ by the Scorpion, but the pilots told me it is by ar-Rāmiḥ till the setting of the Crown.
165. If you depart from the islands of Qanā by the pole, you will get Mayṭ without fatigue.
166. You shall arrive at Mukawwar and 'Aydarāt by the setting of Achemar (Muḥnit),
167. by the west, you meet Barbara, and by the setting of the Heart you see Zayla'.
168. If you set sail by Orion from the Metropolis of Yemen, you shall see Socotora and its southern end clearly.
169. Sirius is the course (bearing) to 'Abd-al-Kūrī, the Crown to Guardafui, o brother;
170. by the rising of the heart to al-Kuḥl Mountains; by Centaurus the mountain of Mayṭ stands high;
171. by the southern pole Barbara; then by the setting of Canopus Zayla' will appear
172. After that I mention among these departure points, a ship course for the intelligent pilot.
173. Sail five zams in the high sea, off Mayṭ, you can get Midwar by the rising of Arcturus.
174. Whoever knows this computation is a perfect master of the sea.

59. [Departure points of al-Ġumguma mainland]

175. If you depart from the head of Ġumguma to the land of Mukrān, henceforth is the right course:
176. If you set sail by Cassiopeia to al-Karāzī, you may take the pole, it is a possible bearing.
177. By the rising of Capella is the course to Ṭāḥ Ṭāḥ, by Arcturus to Pasaṇī, oh friend.
178. The Pleiades are the bearing for Diul. Apply it and set sail without being curious.
179. If you depart from Ġāš to al-Yamma, navigate by Arcturus.
180. If you desire, o brother, Milāha, sail due west, you will succeed.

58. [Departure points of Barbara mainland]

145. Regarding the departure points from Barbara to Arabia, I mention what I experienced to the experienced pilot.
146. From Mayt to al-Bāb, set sail by the Pleiades, to al-ʿAra by Arcturus, oh little brother,
147. but to Aden by Vega, to ʿAṣīda, I mean the wise ʿAṣīda of Haḍaramout,
148. by the pole. To aṣ-Ṣiḥr by the Calf, watch and sleep not as others do.
149. By Cassiopeia to Fartak, by Capella to Ḥūria, doubt not.
150. Whoever sails from cape Guardafui by the Great Bear, arrives to the islands, for sure,
151. to Fartak by the pole, to Burūm by the Great Bear, and to the Islands, Capella is not a bad advise.
152. But to Aden, by Vega; Arcturus is a course to al-ʿĀra, o intelligent pilot.
153. To al-Bāb, the course is by the setting of an-Naḡm, I mean the Pleiades understand my poesy.
154. From southern Suqūṭra, set sail by the pole to Ḥāsik, by the Great Bear to Ḍafāri
155. by Cassiopeia to Fartak, by Vega to aṣ-Ṣiḥr, and by Arcturus you arrive to the Islands.
156. The Pleiades will guide you to Dār Zīna, and the pilots are sure to go to Fīluk by aṭ-Ṭāʾir.
157. Set out by Orion to ʿAbd al-Kūrī, and to Ġardāfūn by Sirius, it has been decided.
158. By the setting of the Crown, o brother, Banna will receive you, accept my guiding.
159. You will reach Ḥāfūnī by the Heart, this head is called Qalansiya.
160. Any pilot sailing from Māmi by the pole, will reach the islands by his courage.
161. You will arrive at Ḥayrīg by the setting of the Great Bear, you expect to reach Fartak by Capella,
162. aṣ-Ṣiḥr by the Pleiades. Sail by the setting, Dār Zīna appears to you clearly.

126. From Swidū to 'Adū, my friend, the course is obviously by the rising of Canopus.
127. They are eight islands, at the end of all the isles, o pilot.
128. There are no inhabited islands after them, but the ruins are numerous.
129. The Guards are four at them, go not farther when you reach them.
130. I saw many aiming points (nathāt), all of them are routes to the sea of Darkness,
131. ending at eleven of the Great Bear, and deviating to the East. This is the information.
132. I never saw any pilot mentioning any land, but a liar who abuses of your kindness .
133. We never heard any correct information about the end of al-Fāl, to be quiet,
134. but what I related in verse, so they say not I am not an ignorant.

57. [Departure points of al-Qumr mainland]

135. If you depart from al-Qumr mainland intending to cross towards the islands,
136. Navigate to Tīrī Raḡā by Achernar from the side of Sa'ḍa, said my informer.
137. Set sail from Bani Ismā'il harbor by the rising of Canopus, my friend.
138. From Munkār, by the rising of Achernar, you reach Tīrī Raḡā, discuss not.
139. Also from Hadūda by the rising of the Scorpion, you see it, o high learned.
140. Or if your course is by aṭ-Ṭā'ir from around the harbor of Kūs, pretend not,
141. you will reach, o brother, Tīrī Raḡā. You can reach it from 'Abya harbor
142. by the rising of Arcturus, o friend. Also to it from Kūfī by Capella.
143. These harbors are situated at the eastern side. Understand my poesy.
144. I would have doubled my description, if my informers were not contradictory. o brother.

106. Measure three fingers if you desire Tūri, and exactly Kaffinī also.
107. The pilots measured the island of Malakī and tried it two fingers and a half.
108. Its sailing distance from Kūlam Tamil is 18 zams, ask about that.
109. In case you hold on Canopus after leaving Kūlam Tamil, you will approach the Island of lārdīb.
110. Polaris is two fingers in it and it is composed of 13 rocks in all.
111. Anyone who likes to go to Kilā', the course is by the Heart for the intelligent pilot.
112. Kilā' is a big island, my brother, at Polaris one finger, this is its exact measure.
113. From it to Muḥall, set sail by Canopus, I mean its rising at the west side precisely.
114. But you meet first Kandīkal and Ġubtī, ask whom you like to about it.
115. Šīḥ Dīb and Kārādīb are at Polaris half a finger which disappears not.
116. Kandīkal is at Polaris one finger, and Ġubtī at half a finger. listen all of you.
117. Off Ġubtī is the region of Kandalūs. It is in the middle before Mālūsī.
118. At Muḥall, Polaris is at the level of the waters, and the Guards are seven exactly.
119. If you set out from Muḥall at night and navigate by the rising of Canopus,
120. you meet, o young pilot, Mulūk and Hadumatī, before Swidū, listen to my discourse.
121. between Swidū and Tayram Tūri, the sailing distance is twenty zams approximately.
122. If you set sail from Hadumatī to Swidū, profit of my words.
123. At Mulūk the Guards are six fingers; at Hadumatī, it is five fingers without doubt.
124. Navigate to it by the rising of Canopus. I say at latitude four fingers and a half of the Calves.
125. From Swidū to Fulo Mulūk, by the rising of the Scorpion without any doubt.

86. They experimented not a true measure on its southern end which is the place of ignorants.
87. At its northern end, the altitude of Polaris is five fingers complete without any doubt.
88. The first line of islands is at Polaris 4 fingers and a quarter. Take my information and listen to it.
89. The coastal line is at Polaris 4 fingers exactly and is separated from the littoral by 12 zams.
90. According to the experimented man, the two lines are four zams apart.
91. Their experienced sailing direction is by the Pole of Canopus. 'Andaruwa and 'Akkati follow the east.
92. But Malki is aside the line, my brother, towards the setting of Canopus in the deep sea.
93. Their number is twelve islands. there are routes between them, if you pass by them.
94. All of them are inhabited till now. Leave them at left, if you pass by them.
95. If you set sail to the mainland of India, your course is by the rising rhumbs, discuss not.
96. I have been informed that the coastal line is composed of Kullati, 'Andaruwa, Kaffini, Malki,
97. then Šatākum, Kaṅgaṃaṅalā, Kurdīb comes after 'Ammīnī,
98. with its sea reef; then Tūri Harāb follows the isles of 'Akkati, take my description,
99. Tūri Harāb and Kaṅgaṃaṅala have two reefs situated at the setting of Canopus.
100. But this former reef is big and distant five parasangs in the opinion of the best pilots.
101. And Fātiyya is a little bit deviated to the west of Kurdīb, my friend.
102. Between al-Batr and al-Furmali, Polaris is four fingers by experience, my hope.
103. Polaris is four fingers between Šatākum and Kaṅgaṃaṅalā, change it not.
104. I have been informed that Kallati is four fingers, and 'Andarawa three fingers and a half.
105. O learned, 'Akkati, Baṅgāram, Kurdīb have the same latitude as 'Andarawa.

68. towards Ġinā, my brother, and Farsū at three fingers and a half, it is measured.
69. Navigate by Vega to Mūsa Bārī and due west to Sunda Bārī.
70. From Karīmuwa sail by Orion, the Heart, the Crown and Sirius,
71. by their setting to the famous Java, and by Canopus to Timor.
72. They said: steering by the rising of Canopus to Banden islands is rare.
73. I mentioned these unknown departure points and I mean the forgotten tiriffa.
74. You shall see too many unknown islands at the east of this island.

55 [Sailing Directions of the periplus of Seylān]

- 75 The periplus of Seylān according to pilots is by the Heart from Murāšī to Šullam
76. If you desire to go from Murāšī to Qadarmālī, sail by the pole of Canopus as they assured me.
77. From there go to Šalāwam and Makātam by Canopus.
78. Change the course from Makātam to Dannūr, be courageous,
79. to the rising of Orion . Set Sail by aṭ-Ṭā'ir from Dannūr to Taykal.
80. If you navigate from Taykal to 'Ayṭam. sail by the lucky Pleiades, you will succeed.
81. Keep on its rising and hold on it. Then from Ayṭam to Rāman Kūta by Arcturus.

56. [Sailing Directions of the Laccadive and Maldives islands]

82. The sailing directions of Fāl and Fāl islands is by the pole. Follow it and be not afraid,
83. to Muḥallī, that high place, which is the territory of their Sultan and Wali.
84. Navigate by Canopus from Muḥallī to the end of Fāl by Canopus. It is a good course.
85. Some pilots said the Fāl's course is towards Canopus from their northern end till their extreme southern end.

49. But the frontal side of Šumuṭra, my friend, has numerous and harmful reefs
50. which stretch towards the littoral of the mainland, I mean Siam, be informed, my friend.
51. There are much dirt in the west and South my love,
52. Much dirt and reefs are in the west and east of Java.
53. Anyway, I related the famous places, I determined their names and those of the Islands.

54 [Departure points of the courses in the isles]

54. As for the departure points of the courses of the isles, my friend, I give you henceforth their description and their marks.
55. Navigate by the Pleiades if you go east from Karīmuwa to Bayān.
56. At Karīmuwa, the Guards are two fingers and a half by calculation.
57. Sunda is alike. Bayān is four and a half according to the pilot.
58. Set sail at night from karīmuwa to 'Ūdī by Arcturus when you move.
59. Then aim to Vega till Mulūk and to Capella for Barnī, doubt not.
60. Navigate by Cassiopeia to Şawlak and leave it. Şawlak is at Polaris 2 fingers.
61. Go by the rising of the Great Bear to the island of Libuwa at 31/2 fingers of Polaris.
62. By the rising of the Calf to Maqāsir at Polaris 2 fingers and a half, deny not.
63. But its southern end is at 6 fingers of the Guards. Take the description from who discerned and described it.
64. By Polaris to Zaytūn. By the setting of the Calf to Karīmā. Guide yourself by the isles.
65. By the setting of the Great Bear from Karīmuwa to Falitīk, this course is common.
66. From Falitīk you see the Calves five fingers, and some pilots say five and a half.
67. Navigate to Singāfūr by Cassiopeia and they say by Capella is a famous course,

30. at a distance of two months sailing towards the east and south for sure.
31. They say the Timor islands are numerous and spread from latitude Great Bear six fingers to Great Bear eleven.
32. Nobody mentioned any harbor in their southern part by a clear name
33. All what is related in the written documents of the ancient pilots are reefs and unknown isles.
34. They said Fāndā is opposite Timor in the east, know that.
35. The sailing direction to Java is by the Scorpion from the rear, it is a true course, lie not.
36. Then Šumuṭra according to intelligent pilots. These are my descriptions to you.

53. [Sailing Directions of Anadman archipelago]

37. The characteristics of Andamand Isles are as follow: the altitude of Polaris is five fingers in them and no more.
38. The sailing distance between them and the mainland of an-Nāt, is 52 Zams according to trustworthy pilots.
39. And between them and Bānden and Siam 33 zams exactly.
40. They are isolated in the sea, between them there are many routes which rejoice the sailors.
41. The largest ones my friend, are at Polaris four fingers and at one finger and half, follow them.
42. The sailing direction to them is by Canopus till Ġāmis Fula, my confident.
43. If you hold on that course, you will meet only the islands
44. called Miqā Māruse, my friend. Māruse is an inhabited mountain in Šumuṭra.
45. Numerous ruins are around these isles. These are called the big ones.
46. May God not make their name famous, nor send to them any muslim friend,
47. or if you set off southward to Mahkufanġ, navigate by the Scorpion.
48. The course to Lāmury and its mainland Šumuṭra also, is by the rising of Orion, be informed.

12. till Bahāya, the farthest at their right, o brother. Set sail from these isles by the rising of Canopus
13. towards tīkā, then by the Scorpion to Tūban, this course has no defect.
14. Hold on the Scorpion till Tīkākūta and the known Java, o brother.
15. Tīkākūta is an inhabited island where you may meet peoples at any time.
16. Follow the pole, a true course, to Calves four fingers, I mean Falitīg.
17. If you set out from Tīkākūta towards Java and its harbor, listen to me.
18. Sail by the Scorpion four zams till it is unseen beyond the stern of your ship.
19. Then you perceive Sunda Bāri, the littoral route for the travellers.
20. Also, you might see three isles clearly inside Sunda Strait.
21. Their shape is towards Sirius and the Crown, and the route passes among them according to the Guide,
22. between the ends of the two islands, I give a sure description of them.
23. The Northern side is towards Java; the southern one towards Šumuṭra, o young man, be careful
24. Sail by the Scorpion by sight till Java at two fingers of the Guards,
25. you find a big isle off its harbor, its name is Tūban.
26. Leave it at your left, and enter Java Harbor successfully and gainfully.
27. If you desire Ćaršik and Sarbūya, these are harbors where gifts are given, o brother.
28. Their emplacement is covered with plants till the residence of the king at a distance of one day march at a high speed.

52. [Sailing Directions of Timor archipelago]

29. Nothing is at the south of these harbors but Timor Šāši and Fanden and numerous islands,

Chapter VII

Sailing Directions and departure points of the Islands
Maharāḡe, Sumatra, Fāḡ, Qamar, Yemen, Coasts of Abyssinia,
Somaliland, Aḡwāḡ, Mukrān, and lands in between.
Informations related to those subjects, in accordance with
oral sayings and written documents. God know the truth.

51. [Sailing Directions from Malacca to Java]

1. If you travel from Malacca towards Java, understand the sailing Directions.
2. Navigate by the Scorpion till Sina becomes in the stern of your ship, you will succeed.
3. Then Sail to Bahāya by the rising of the Crown, the clearest route.
4. But before you reach Bahāya, you should pass on your way by the isles of Fisang and the strait of Charimon,
5. and Hānuwa also. From this island, keep the sound always in your hands.
6. Let not the depth be less than six armspans till salt zangī and Bahāya, so you get out safe.
7. Beware of the big danger in that place, when you are still near Salt Zangī.
8. Hurry to the sound, then Zigzag till you reach the island. Listen to my guiding advises,
9. because this is the beginning of Mūsa Bārī that all travellers know.
10. Balitūn Islands are beyond Salt Zangī, in the East. They produce aromatic wood.
11. Leave all these isles at left, o traveller,

103. After this region, there is no normal people, worth travelling,
104. because they are at the end of the world and fancied by the mind in fact.
105. We heard not any other knowledge and this learning is referred to by the masters of the sea.
106. O, friends, this is the end of the sailing directions, I mean for the coasts,
107. in the west and east, in Arabia and in foreign countries, in al-Qumr and China. This is the conclusion
108. about the correct ones, and I left the obscure ones for the boasting liar.

82. Sail due North Pole from Šūra to Šahr-i-Naw. You arrive at that bearing by conjecture, then sail by it to your destination.
83. From Šahr-i-Naw to Kumbusa, your course is by the Scorpion, I mean its rising, not its setting.
84. From Kumbusa set out to Šanfā' by the rising of the Great Bear.
85. When you follow a bearing and meet a strong wind,
86. I mean the Šilī or the wind blowing from Arcturus point, and the wrecking gale blowing from the rising,
87. between Šūra and Kumbusa, approach any land and cast the anchor in the sea of Barnī.
88. Set sail to it by the rising of Canopus from Šahr-i-now one finger, my friend.
89. Also by Centaurus, then by the North Pole, because it is big when you come near to it.
90. Its northern end is at the level of the water. It is at five fingers without discussion,
91. and is by the rising of aṭ-Tā'ir from Šahr-i-naw. Polaris is five fingers in both of them by sight,
92. like Timor archipelago at the south of Java, my dear.
93. From Šanfā, your bearing is Vega which is the shining and rising eagle,
94. to the harbor of China, called Zaytūn where Polaris' altitude is twenty fingers.
95. From Zaytūn, the bearing to the end of the China king possessions,
96. by the rising of the Crown, according to the informer following the experience of China and Java pilots.
97. The Turks habitations are scattered in the north and west, my love.
98. There is Gog and Magog in some isolated northern islands.
99. If you like to hold one course from Sinğāfūr, set out to the high sea
100. towards Šahr-i-naw, Hatūn, also Qaltūn and 'Altūn
101. then Zaytūn and you reach your destination. The name of the King residence is Kunbālak.
102. You find nothing at their southern end but dirts, and al-Gūr as says al-Qādi, the historian

64. Set out to Qafāṣī by the rising of Canopus, understand the courses and discuss not.
65. The South Pole is the illustrious bearing from Buttam to Takwa strait.
66. O, good pilot in that art, if you set out from Fulo Sambīlan
67. to Qafāṣī, navigate by the rising of the Scorpion's Heart. Sail towards it and avoid
68. Dīṅṅ Dīṅṅ and Fulo Sambīlan, which are one finger apart. So, deviate not.
69. As to Ġūhūr, the bearing is Centaurus, and to Barhala, Canopus, use your brain.
70. From Takwa to Šumuṭra, my brother, the bearing is Achernar, by experience, and is the nearest.
71. Some masters said the best route is by the Pole of Canopus.

50. [Sailing directions of the China mainland]

72. And if you set out from Šumuṭra towards China, when you sail at night,
73. navigate by the Crown happily to Barhala, and to Ġūhūr also.
74. When you pass them, sail on the rhumb of Sirius, and slow not
75. till you reach Malacca. Listen to my procedures, and the depth of the water is ten « armspans ».
76. Understand that: before you come to Malacca, you will pass by Full Bāsalār and Qafāṣī, be informed.
77. Ful Bāsalār is the mountain of Qafāṣī, and Qafāṣī is a reef under the water.
78. Ful Bāsalār has anchorages, if you see it by Arcturus, thank God.
79. If you set out from the mainland of Malacca, be sure you steer by Sirius, o brother,
80. towards Siṅṅāfūr. Leave Siṅṅāfūr towards Tīk by the Great Bear.
81. Navigate from Tīk towards Šūra by the setting of the famous seven Stars of the Great Bear.

48. [The Sailing Directions of the Eastern Mainland]

48. From Sundīb and Fārdīb to Bengāla of Šatiḡām harbor, by Sirius certainly.
49. At Šatiḡām, Polaris is ten fingers and half; some captains give another altitude.
50. But the ancients said Polaris is eleven in the two Bengālas. So make your own experience.
51. Whoever sails near the mainland, should set sail from the estuary of Šatiḡām
52. to Zinḡilāt, due the South Pole after passing the obstacles.
53. From Zanḡiliyya to Nāḡirāši, hold on, my friend, to the setting of Canopus.
54. The Scorpion, o seafarer, is the illustrious bearing from Nāḡirāši to Buttam;
55. the rising of the Scorpion according to aš-Šūlī, from Nāḡirāši to the island of Fālī;
56. the rising of Sirius, o captain, from cape Nāḡirāši to Marṭabān,
57. because cape Marṭabān is transverse ahead all Siam, o inquirer.
58. There is a chasm covered with little water, between naḡirāši and Marṭabān. Be careful, navigate not by Orion.
59. If you intend not to go to Feyḡūh or to Kašmīra keep sailing by Sirius till you reach
60. Marṭabān, then your true course to Butaqāla is by the South Pole.

49. [Sailing Directions to the mainland of Siam and to Takwa archipelago]

61. Navigate by the rising of Canopus from Fūlo Tawāhī to Buttam, you will be safe.
62. So is the route to Takwa which are numerous islands without reefs.
63. (added) whoever sails from Buttam to Takwa, should steer by its rising in order to reach it

29. From Murāṣī to Akrakūrī, sail due North, it is the true course,
30. also to Mutabalī due the North Pole, I mean Mutabalī at Polaris six fingers clear
31. And to Akrakūrī from Nakafattan steadily by the rising of the Calf.
32. Akrakūrī is a bank covered by water, exactly opposite Ṣadrafattan.
33. From Akrakūrī to Ġudāwarī, by Cassiopeia, I mean its rising, strain not.
34. From there, if you intend to go to Fašāš, navigate by Capella and be courageous.
35. I mean Fašāš at Polaris nine fingers and a half. From Fašāš to Fūfalm, take my description.
36. Your course is due north, be careful, deviate not from this route. Polaris is ten fingers at Fūfalm.
37. Ġamāl dandī is opposite to Fūfalm at the sea. There is a good route between them.
38. Ġamāl Dandī is a shoal plenty of stones, leave it at left and approach it not.
39. Some captains leave it at right when necessary, be intelligent.
40. From Fašāš, my brother, to Ġamāl Dandī, by the rising of the Great Bear, navigate to it.
41. The Famous pilots said to Kanfār, the course is by the rising of Capella.
42. Before you reach it, the watcher climbs on the mast; if he see it, incline and navigate by the Great Bear.
43. Leave it at right, and go to your harbor of the first Bengāla, and believe your informer.
44. The sound is not useful there. Navigate not at night anyway.
45. If you set out from al-Kanfār by Arcturus,
46. you will reach Sundīb and Fārdīb which are two islands situated, according to the learned
47. at Polaris eleven fingers, and are populous as it is said.

10. till you reach Kūlam — this is the coastal course —
and some Captains said till Kumārī.
11. The Śola pilot said: the course from Kūlam to Kumārī is
by Scorpius, decide and navigate.
12. From Kumārī to kayāl by the rising of Capella, verify
and discuss not,
13. by the rising of Vega straight on, and by the rising of the
Ostrich in the little gulf.
14. From Kumārī to Śullam, the course is by the rising of
Arcturus; go ahead and take the opportunity.

46 [Sailing Directions of Seylān]

15. From Śullam exactly to Murāṣī, the course is by Capella
16. Murāṣī head is the northern end of Seylān my brothers.
17. Nakafattan is opposite to Murāṣī, on the mainland
littoral, by the setting of Vega. Be careful.
18. Four zams separate them, at the end of the Gulf, o
vigorous man.
19. In case you are in a big ship sail not to Śullam;
20. navigate to the south of Seylān May God save you from
the long distance and the strong rains.
21. If you set out from Qumārī, follow the east of the
Scorpion towards nearly Ṭūṭāgām.
22. From nearly Ṭūṭā set sail to nearly Dannūr by the rising
of Orion without discussion.
23. From Ṭūṭā to Dannūr by the rising of Sirius and be
intrepid.
24. From Dannūr to Rāmankūta, hold Arcturus, o Intelli-
gent man.
25. If you like to pass between it and the mainland. do it and
be not afraid of any harm.
26. In case your course is from Dannūr to Rāman is by the
rising of the Great Bear, learn this:
27. Tirkunamālī will be at your left, so change your route and
navigate
28. by the setting of Vega to Murāṣī, and some captains said
by Capella.

Chapter VI

The Sailing Directions to Persia, India, Šola's coast
an-Nāt, al-Buḡ, Siamp, till the windward lands such
as Beḥṭan and al-Maharāḡe, al-Gūr, in accordance with true informations.

44. [Sailing Directions to Persia mainland]

1. Henceforth, I explain to the Pilots the mainlands of Persia, India and Siam.
2. First, when you set out from Ġarūn, navigate by Canopus and hold it
3. till you reach Ġāš, o Proud man. Beware of Ġazza before you arrive at Ġāš.
4. From the high sea off Ġāš's head, set sail to Sind by Orion, and incline to the Flying Eagle,
5. because this sailing direction is somewhat wrong: some captains sail by Orion, some others deviate aside from Ġāš's head.
6. I sea not in its refusal any good; you should navigate by it, o good pilot
7. because the ignorants are becoming numerous in my time; one discerns not the unlearned from the erudite.

45. [Sailing Directions to India mainland]

8. Listen to me about the sailing directions from Diul to Mahāyim.
9. Beware of deviating from the Scorpion. And from Mahayim hold Canopus

135. Know that around al-Qumr, there are dirts, reefs and islands.
136. (added) At Plough seven fingers and on a shallow, incline to the left and steer on Arcturus' rhumb,
137. (added) till you reach latitude 8 fingers of the Plough as says who sees the Plough high.
138. This is the description of al-Qumr. I shall relate the fundamental measurement in chapter nine.

116. Other captains said all the course is by Sirius. This is what is apparent, o intelligent man.
117. Al-Qumr is called after Qāmīrān son of Sām son of Noe, our second father.
118. There are many islands off al-Qumr, when you pass it. They have their own signs.
119. There are also shoals and reefs. They lay south of al-Qumr,
120. at Twelve Zams, o captain. They are big and have high mountains.
121. Nobody knows their number, nor how much the Plough measures in them. They are located in an empty place.
122. But the departure points and the distance will inform you about them, o clever man.
123. And the pilots of the regions of al-Qumr have special departure points for them, they acquired by experience.
124. They bring ambergris from these islands since very old times.
125. Some captains say that al-Qumr and az-Zang end not till the plough becomes unseen.
126. They see the lost ship if she sail in the middle of the southern part. May God protect you from making mistakes.
127. Anyway it is a place of sorrow and grief. Its reefs, waves and tides are awful.
128. If a ship enter, by the will of God, the Ocean Sea, in spite of the short time,
129. she will not have but the mainland of kanem. The southern Sudan is desert, be informed.
130. Some captains say that Kuri's harbor is at Plough one finger at the extreme southern end of al-Qumr, o pilot.
131. In the extreme north is Lülügān which was reported to be at Plough 10 fingers,
132. and is situated between two heads in a deep which protects the ship from the southern wind, Take my word.
133. I mean al-Milḥ head at eleven fingers; and Manzilāḡī is said to be at Plough ten fingers.
134. The erudites say the wid^a of al-Qumr is twenty zams.

99. They say that in old times the Greek ships used to go to Qumr.
100. Also they used to come to az-Zanġ mainland and India according to their authors.

43. [Sailing Directions of al-Qumr Island and of the neighbouring islands]

101. At the northern end of al-Qumr, the elevation of the plough is certainly eleven fingers,
102. I mean at al-Milĥ head, o powerful man. The Arabs and the strangers know this.
103. Some captains say it is 12 fingers. Anyway its western side is eleven fingers.
104. Between this head and Qāyel, there are 56 zams without any obstacle.
105. Anġaziġā is between it and the mainland. It is the best known among the islands. Take my information.
106. (added) Dumūni and Mulālī are certainly at Plough 11 fingers.
107. (added) But Muwūtū is at 10 ½ and is the best known, take my description.
108. There are many other islands in the sea. Some of them have names; some have not.
109. God, the Inspirer of the Gospels, know the southern head of al-Qumr.
110. We have not heard any true knowledge or measurements or courses about it.
111. We are informed about its septentrional head, about al-Qumr's harbors, the Sultan's residence and the islands.
112. We shall explain exactly all that in another chapter with the departure points.
113. The sailing direction of al-Qumr is on the setting of Sirius. The waters there are rough for navigation.
114. There is another strange report: some rare captains tell it by experience.
115. It says that the sailing direction to the extreme southern end of al-Qumr, at Plough one finger, is on Canopus

84. From Hağra to Filuk, the plain course for the travellers is by Arcturus.
85. From Filuk navigate to Mūsa Harbor on the setting of Orion, o Chief.
86. If you like to go from Filuk to Ḥāfūnī, set out by the rising of Canopus for sure.

42. [Sailing directions of the littoral of az-Zanğ mainland]

87. The sailing directions to az-Zanğ is on the setting of Canopus. Hold it and deviate not.
88. This course is plain when the ship starts from latitude Polaris five fingers and Sail towards Munfia and al-'Aḥwār.
89. But when the ship reaches the latitude of the plough ten fingers, the banks remove her away from that course.
90. If you have not experienced that place, the pilot alone can guide you
91. to Sofala. The land ends at latitude five fingers of the Plough.
92. No land can be found south of it, and the region of al-Qumr is far-off it.
93. They say: the Ṣāğara harbor is the end of Ḥabaṣ's mainland, when the Plough is no more seen.
94. There is situated the source of the Nile of Egypt according to Ibn Ḥawqal, the vigorous and reference man.
95. May God exempt us and every Muslim from needing this dangerous and obscure place.
96. Some captains report strangely that from there towards the north West
97. stretch the islands of al-Mağrib and the endemic area of the southern part of the Ocean Sea.
98. The sailing distance between them is big and lasts one month in strong winds.

67. Along it, the rocks and an-Nu^ʿmān can not be seen from Egypt.
68. In case you see al-Quṣayr and an-Nu^ʿmān, set sail on Capella, o pilot.
69. But beware, o captain, of the rocks in the water and of the banks.
70. Some captains said the course by Capella from an-Nu^ʿmān leads to Ṣadwān in the sea.
71. Ṣadwān is an island, my master, in the sea off 'Abi Muḥammad's head.

41. [Sailing Directions to the mainland of Berbers]

72. Henceforth are the sailing directions of the mainland of Berbers. I will relate their explanation and elucidate them.
73. From as-Sa^ʿid to Qaryat aṣ-Ṣayḥ, the coastal sailing direction is by the west. Listen to me.
74. From Qaryat aṣ-Ṣayḥ, the land bends towards the setting of the Plough till Ras Barr's head;
75. also till al-Ġin, o traveller, but beware of the mud and of the uncovered rocks.
76. Every intelligent pilot should beware of the dirts, my dear.
77. From there to the north, my brother, the frequented course is by Capella according to inspiration.
78. I would have expounded all what the trustworthy captains asserted, if I were not afraid my explanation would be lengthened.
79. I would have explained the straits and mentioned the islands in their reality.
80. But the pilot is responsible of such things. Understand that even if you are an erudite.
81. Henceforth I report a second description, transmitted from pilot to pilot.
82. From as-Sa^ʿid to Ras Hanzīra, the plain course is by the rising of Arcturus.
83. From Ras Hanzīra towards Haġra set sail on the rising of the Pleiades, and navigate by the help of God.

49. He described five routes between the right and left shores: the western one, the middle ones, and the eastern one.
50. But I abridged this path alone: it follows the deep waters.
51. In this route, the tide is helpful, northern, strong and strengthening.
52. As to the northern routes, they are difficult. Comprehend all routes.

40. [Sailing directions from Sībān to al-Quṣayr and Suez]

53. The coastal sailing directions to al-Quṣayr and Suez have not been mentioned by anyone
54. of the pilots and captains but me, because this route is not safe.
55. The banks do not allow to navigate in a single rhumb. This is my true information.
56. But the route of the high sea, my brother, is an easy one from Sībān
57. to 'Abī Muḥammad's head. The course is by Capella and Cassiopeia and no other rhumbs.
58. 'Abī Muḥammad headland appears as a promontory between two deeps:
59. that of 'Īlā and that of aṭ-Ṭūr, whose name is so known among all Nations.
60. From 'Abī Muḥammad's head to Suez, take my descriptions and set sail by the fair and constant south wind.
61. Al-Quṣayr is the land of the country at left. Comprehend my adaptation.
62. [this verse is added: There are many roads, my brother; between Suez and Al-quṣayr: all are dangerous]
63. The name of this route is Garandal, they say it is the place where the Pharaoh was drawn.
64. Opposite to it is the city of Klysma: it is in fact a village which gave its name to the sea in old times.
65. From there, the sea becomes narrower and the two seas of Hedḡāz and Egypt meet.
66. This is the route from Sībān to 'Abī Muḥammad's head, my brothers.

30. But in the east, o pilot, a bank appear to you, go on and leave it behind.
 31. This bank is nearby the eastern side of the island, and between them is a good road.
 32. There is also a road at the western side of the islands ('Abā'il), and the bank can certainly be seen from them.
 33. Umm Saytān is a sand bank and a shallow, which can be seen in the east from Al-'Abā'il.
 34. When you leave them behind, you see Sībān which has anchorages protected from all winds.
 35. Approach it from any side you come. May God protect you from harm and hardship.
 36. From there (Sībān), navigate diligently till latitude Polaris eleven fingers minus a quarter. And remember it.
 37. Direct the bow of your ship exactly to Cassiopeia and Capella in that place.
 38. Then incline to the east to Hedgāz and enter Ġudda, the Harbor of the noblemen.
- * * *
39. Or, if you like to shorten the course, steer, my companion, when latitude Polaris is nine fingers,
 40. to the Plough and Calf, then go straight on towards the North Pole. May God save you!
 41. But in case you see the Dāniq islands, these sailing directions will lead you aside destination.
 42. If you see al-Marma' and al-Ġadīr, steer on Cassiopeia and behave worthily,
 43. to Ḥumays, then incline to al-'Aswad, beware of the dirts in that place, and move away.
 44. The ships follow that road I explained in short. So, no wonder
 45. if you take, o captain, another one, and steer on aṣ-Ṣarfa in case you see it.
 46. The other routes are numerous, but they are tiresome and dangerous.
 47. My father described them before me, and left not anything to be described by someone like me:
 48. to the right and left, towards the north and towards all directions of the shores exactly.

11. From Hûria Mûria islands to Fartak's head, steer, o my brother, on the Crown setting, and be brave.
12. From Fartak's head set sail to the big city of Yemen, I mean Aden, on Sirius, be steady and hold it,
13. I mean on its setting, oh scientists. From Aden steer on Orion, you make al-Âra.
14. Also, the course from the coast of al-Âra to al-Bâb strait, is on the Flying Eagle, be not presumptuous.
15. Sail not at night, oh little brother, and gaze (explore carefully), if you are not familiar and sure of the road.
16. They say you might encounter the famous reefs having high tips and looking black.
17. Between these reefs, my friend, and 'Aṭāfi, there is a long way, take my descriptions.
18. In case you follow that road to go north, beware of Dūbāb. I salute you.
19. Al-Bâb is an anchorage protected from the strong north wind. If you desire to anchor in it, do it.

39. [Sailing directions from al-Bâb to Ġuddā]

20. Be informed if you set out of Bâb al-Mandam's strait to go to Zuqar, your course should be by the Little Bear.
21. But beware of the Ṭawr and Dūbāb's Heads, in case you travel to Zuqār from that strait.
22. As you should beware of Ġazza's head when you travel from Ġāš to Ġarūn, o proud pilot.
23. Az-Zuqar has at its northern side an anchorage protected from the north and south winds, don't lie.
24. The fishermen live in its northern side, in the west, my love.
25. At that side, in some places, there is a road due the North Pole, my companion,
26. to Naṣab, al-ʿUryī, al-Ḥadīd, al-Bādī, and az-Zuqar, oh my Guide.
27. Know that in its southern end, there are harbors in the west and in the east. Leave them and navigate
28. by sight by Capella setting to 'Abā'il and Sibān
29. 'Abā'il has, o captain, various anchorages, known to the experienced man.

Chapter V

The sailing directions of south Arabia, Hedjaz, Siam
the Berber's gulf, Somaliland, Rima, Zang, Qumr islands, till
the end of Sudan and Kanem, in accordance with astronomical
calculations and written documents.

38. [Sailing Directions from Ġarūn to the Strait of Bāb al-Mandab]

1. Hereafter is the explanation of the sailing directions, abridged in verses, composed by the Intelligent Pilot.
2. First, from the Sultan's harbor, I mean from Ġarūn, the safety city,
3. to Fakk al-Asad's head, steer towards the South Pole, then turn aside to the left, and be diligent.
4. Hasten towards the rising of Canopus, you make Suḥār, the allied city.
5. If you wish to go from Suḥār to Maskat, set course towards Orion and don't delay.
6. And from Maskat to Qalhāt, set sail on Canopus steadily.
7. From Qalhāt to al-Ḥadd's head, point on Orion and don't leave it.
8. In case you desire not to sail along the Arab Land, steer towards the Scorpion from Fakk al-'Asad's head to al-Ḥadd's head.
9. Canopus guides you, if you travel from al-Ḥadd's head to Maṣīra island.
10. From Maṣīra island, oh boy, to Hūriya, your course is on the Scorpion, it is experienced.

169. By the grace of the Sovereign who knows every thing, I
have finished the heights of the « Small Stars » (man-
sions) of the south and north,
170. computed upon the Nuzur, the setting of the Stars, and
the Byzantine months, without fault.
171. Between them and us, there is a difference in counting
the years, oh, you who knows well.

150. This suits you. On September 28*, listen to my words.
151. Between that height and Aldebaran, Capella and its Companion become in horizontality
152. above the north pole, and Capella stays high towards the Pole
153. in horizontality with its Companion, my friend. It is a good height. Measure it on its time.
154. It is two fingers and a half, my friend. Al-Mih and Polaris are equal? Take my description.

36. [The height of the Lion's Arm]

155. Spica rises at dawn on the 320* day of the Nuruz.
156. At this time, the Lion's Arm culminates. Its height is one finger and a half in that place;
157. from the 11* day of October according to the Calendar
158. till past four months of the Nuruz, my friend.
159. Also, at that time, the night and the day are of equal duration, and the people eat the grapefruit
160. They harvest the barley. It is called the Automnal equinox.
161. In October the Arab Moon is in conjunction with the Scorpion sign

37. [The height of the Lion's Eye]

162. On the 350* day of the Nuruz, the Claw rises at dawn exactly.
163. The Lion's Eye culminate, above head; and Polaris and the Calf are in horizontality.
164. But the Calf position is towards the east, I explained that correctly.
165. The height of Polaris at that time is one finger and lasts five months for sure.
166. This rising occurs on November certainly
- 167 The ten heights are finished now. The intelligent pilot finds by them the necessary course.
168. I intended to shorten my poetry in order to avoid the excesses.

133. Calculate this on September's second day. At that time,
the east winds will be met
134. between Hormuz and al-Bāṭina, and from Aden to
Fartak, remember well.
135. Then, you see Achernar on the eve of its setting,
measure it and measure Canopus
136. before the setting, don't forget, if the Pleiades culminate
overhead.
137. Each of the two will become, young man, two fingers
and a half, you can see it by your own eye,
138. in the places where the height of Polaris is eleven
fingers, without fault. If you increase it, Polaris will
descend joyfully
139. one finger for each finger on the Arabian and Indian
Coasts. It is an excellent measurement in my opinion.
140. My friend, the Claw and Canopus will be in horizontal-
ity, understand what I mean,
141. in that period, clearly. They are six fingers plus, on the
headland al-Ḥadd
142. till the 80th day of the Nuruz, then they set and can not
be measured, this is experienced.

35. [The Height of Mirzam]

143. On the 305th day of the Nuruz, the Barker rises at dawn,
and the sun
144. is in the Cover which is the beginning of the Balance
sign in the « long times ».
145. The Orion's Left Shoulder's mansion culminates; then
the height of Mirzam is two fingers and a quarter, take
advantage of it.
146. Know that the Big Calf will be vertical on the Little
Calf.
147. Measure them both on the headland al-Ḥadd seven
fingers tight; it is a good measurement, don't leave it.
148. And keep taking it for three months and fifty days in
plus,
149. I mean, of the Nuruz. After that, it will be finished, and
another measurement will suit you. Calculate and
memorize.

115. This measurement last my friend till the begining of the Nuruz, and till the runoff is shown on the ground.
116. All this will pass. May God protect you from the ignorance and from clashing the land.
117. After that, the Luckiest Star's mansion culminates . The height attained its extreme value before that rising.
118. Its height is then three fingers and a half, when the good measurement is taken on the islands.
119. Listen, brother, the height of the Whale Belly and the Female Camel is four fingers.
120. This is the last height of the southern mansions. Apply it and listen to my description.

33. [The height of the Ram's Horns]

121. When 250 days and three extra days to be exact, have gone,
122. The Lion's Eye rises at dawn, and the Ram's Belly culminates.
123. then, Polaris will be vertical upon the Big Calf, and its height will be three fingers and a half. Imitate it.
124. The elevation of Dubhe and of the Big Calf is five fingers on the headland of al-ḥadd. Understand and follow it.
125. Canopus rises like a lamp from the South in al-'Aṭwāḥ land.
126. This rising occurs on the 7th day of August as calculated.
127. My Dear, my explanation is valid for two months of the Nuruz.
128. Know, my brother, that the opposite of the culminating star is the Claw without fault.
129. Be careful. don't steer upon the Calves.; their measurement may not be taken.
130. The Calves are all approximate, but they are correct with the Ram's Belly

34. [The height of Aldebaran]

131. On the 280th day of the Nuruz, Aldebaran culminates
132. at dawn, and the Lion's Neck rises at dawn. Its height is three fingers at that situation.

96. This measurement is obtained at dawn on the 15th day of June, according to what has been mentioned.
97. Also, you surely see at that time the Arrow's Head., and the Calves.
98. Take the Calf 10 fingers upon the headland of al-Hadd, when the Arrow's Head is in horizontality, and don't exceed ten.
99. The difference between them is easy and is not worth separation.
100. The experienced pilot can measure the Sillibar and Vega
101. especially below in the first climate, my brothers, understand my poetry and its meaning.
102. Their measurement, my friend, is four fingers at the Headland al-Hadd. Listen to my advise.
103. Vega is setting; and the Oath Breaker is still on the eve of rising.
104. When Polaris decreases one finger, Achernar increases.
105. The bright Vega stays four fingers and doesn't change, for true.
106. On the headland al-Hadd, the measurement of the Oath Breaker has given four fingers. Anyone who breaks his oath is mistaken.
107. [because the mansion attained its extreme height above the horizon, it does not need to come nearer]. [False Verse added].
108. This is true till al-Ṭāir setting, my friend, and then it resumes its motion towards the setting point.
109. If you see that the measurement of Vega is two fingers, then Achernar is on the level of the South Pole when observed by human eye.
110. So are also the Two Asses and Crux, oh, well informed pilots;
111. if their measurement is done then they are in horizontality, and on the same level as the South Pole.
112. Take the measurement of Achernar and Vega when Sirius rises, you will be right,
113. because Achernar is nearer to the South Pole than Canopus, my friend.
114. Achernar is farther than Crux from the South Pole. Listen to me.

79. But Polaris position is rather shifted a little bit to the east, because it is the origin, take my word.
80. The Lucky Swallower culminates, my brother. There are two good points of View about this.
81. There are also two points of vue about the Swallower's opposite, I mean about the Lion's Sneeze, seen by human eye.
82. Some peope say the Slaughter culminates, I showed it to the good thinker.
83. At that time, the Southern Mansions appear in the heavens and don't set,
84. and all the northern mansions are under the horizon, my brother,
85. except some of the Ram's Stars, such as the Ram's Horns. Ask anybody you like to, about this.
86. The height of Polaris is three fingers exactly, oh, happy man!
87. Its measurement lasts, my friend, till the 300th day of the Nuruz clearly,
88. plus twenty nights and three nights to complete the number of days.

32. [The Height of the Anterior Pouter]

89. When 201 day have gone from the Nuruz, oh, Pilot full of energy, understand me,
90. when the Lion's Head rises exactly at dawn, and the Anterior Pouter culminates according to the calculation,
91. when the Two Calves have the same measurement of eight fingers at the headland al-Hadd,
92. when the Sillibar is above the sea and has a measurement of one finger without fault,
93. when γ Cephei stays above Polaris, and both are on the eve of descending,
94. then, the height of Polaris is four fingers and Polaris is in its extreme position.
95. The height of the Lion's Tail is opposite to that. This decreases the height and that increases it.

62. The height of Shaula is one finger and a half in another descent. This is my description.

30. [The height of the Ostriches]

63. When four months and three days have gone from the Nuruz,
64. the Posterior Pourer rises always at dawn and Polaris culminates absolutely.
65. This occurs at the end of March according to the calculations of astronomers. It is a good time.
66. In that season, you see the odoriferous plants and the flowers. I inform you.
67. Then, the Little Calf occurs over the Big Calf at the west.
68. Polaris height is one finger and a half on the 290th day of the Nuruz
69. Polaris height is two fingers when Shaula culminates according to another saying.
70. Then, the two Eagles culminate. Look at them by your own eye. The height increase, a quarter of a finger.
71. The height of the Eagles is two fingers, even more, their opposite is Sirius, oh, praiseworthy man,
72. because every height has an opposite one, oh, pilot!. When the opposite star is moving.,
73. I mention this in that chapter, because it is a part of the true science.
74. Some people say the height of aṭ-Ṭāir increase, half a finger. Know that.

31. [The height of the Swallower]

75. When five months and a half have gone from the Nuruz, The Ram's Belly rises at dawn. This is my description.
76. Aldebaran and Capella rise with the sun exactly.
77. According to another computation, if you like, beginning May 7th, seven is the calculation of an acute clever pilot,
78. the Big Calf on that date is on the level of Polaris, rely on it.

44. The intelligent pilots called it Polaris Pin, because it pins the (north) pole.
45. When Polaris Pin reaches the setting point of the Calf, the Calf sets with the two Asses, be informed.
46. They rise together, and pass together over the pole at the same time.
47. Then, it accompanies the two Claws, as it is proved by its height which is half a finger.
48. Canopus is opposite to the Slaughter mansion: when one of them sets, the other rises, my adviser.
49. If the ignorant see it, he will not find it correct above and under four fingers.
50. These motions are apparent. I explained some of them and some are obscure,
51. because nobody helped me to understand them in my time.

29. [The Height of the Claws]

52. When seventy days have gone of the Nuruz, the Lucky Swallower rises at dawn, this is a true information.
53. Also, the two Asses come into horizontality, and the Great Calf culminates
54. high above Polaris. The Height is then half a finger. Understand this, oh, intelligent pilot!
55. The elevation of the Asses is five fingers at al-Hadd headland. It never exceeds this figure.
56. From February 5^a on, the five fingers stay always during this occultation, my companion.
57. The Sting's mansion culminates at that time, and the Lion's Eye mansion has a place in the west.
58. From that time on, the Calves are vertical and Polaris is above the water;
59. It is calculated that they stay till the 200^a day of the Nuruz, and the pilots tried another month more.
60. Let it be known that Polaris, when above the water, takes the height of the Pourer. Enquire about this.
61. When the Northern Hemisphere's mansions culminate, Polaris does not reach them nor up nor down.

28. Polaris smallest elevation happens at this time, I mean when the Lion's Tail mansion culminates, oh, my beatiful!
29. Then Polaris elevation attains two fingers, learn it and do'nt discuss.
30. Let it be known, my friend, that the Calves have the two equinox points without anything else.
31. Say it to all the world. They rise at that time and appear.
32. The descending Calves set in horizontality when the Pourers culminate.

26. [Polar Distance of some stars]

33. The Polar distance of Polaris is two fingers. I am telling it to you.
34. The inexperienced Pilot thinks it is the pole, because it is the most renowned object in the vicinity.
35. The proof is clear like the sun: after the culmination of the Whales Belly mansion, the Calf diminishes.
36. The polar distance of the Big Calf is said to be eight fingers, sir.
37. The polar distance of γ Cephei is said to be eight fingers also.

27. [Disposition of γ Cephei, Polaris, North pole and the calves]

38. Υ Cephei, Polaris, the North pole and the Calves are disposed like one illuminated letter
39. of the Arabic Alphabet, I mean the Lam. The Pole is situated on its bending, be informed;
40. Υ Cephei on its head and the Calves on the tail. This is its appearance.
41. You may draw it from right or from left
42. But they form a clear straight line, when the Pourers' mansion culminates.

28. [Disposition of γ Cephei, Polaris and the North Pole]

43. Υ Cephei, Polaris and the North Pole are disposed in a straight line, not curved.

10. Neither the stars of that mansion, nor Spica have any height at that time.
11. The pilot can find the proof in the elevations of all mansions from the Lion's Sneeze till the Claw.
12. Oh, polite pilot! Crux has many experienced measurements,
13. but I mention only what is used and useful to the honorable pilots.
14. The first measurement is that of α Crucis which is separated from the sea and γ Crucis
15. by four fingers, at the headland of al-Hadd. The Angle of the Barker indicates it.
16. After that, if Spica culminate, and δ and β crucis are in horizontality, oh! reliable man,
17. their measurement would be at the headland of al-Hadd five fingers clearly and both decrease when Polaris increases.
18. It still can be measured, use it all of you, it has no comparable Star in the Hedjaz.
19. I invented all this by a gift from the Obeyed King (God);
20. Nobody can reach all that but the intelligent and clever pilot.

25. [Polaris Ascent and Descent]

21. The difference between the greatest and smallest elevations of Polaris is four finger. I am giving the exact number.
22. So, it turns aside towards at-Tāir no more no less.
23. The ancient pilots never mentioned six fingers for the Pourers. And I don't say that.
24. The greatest deviation from its initial position to the east occurs when Shaula's mansion culminates, oh, my authenticator!
25. The greatest altitude or elevation takes place exactly when the Pourers' mansion culminates,
26. because it is always moving. γ Cephei has also the same performance as Polaris.
27. Polaris greatest deviation to the west appears when Orion's Head's mansion culminates, my beloved!

Chapter IV

**On the measurement of Stars altitude, its time
and months, its reliability and abstention in accordance
with the Nuruz computation. The ascent and descent of Polaris and of the
Cancer.
Informations related to those subjects.**

22. [The Fundamental Measurement]

1. When 20 days or less have gone from the Nuruz,
2. the fundamental measurement can be correctly obtained. And this measurement is true and renowned in the art of navigation.
3. When half of the month of December has gone,
4. then the Lion's Tail mansion culminates and it is the best known mansion;
5. the Calves are then in horizontality, at the east point, and Rigel sets.
6. At that time, Polaris does not have any elevation

23. [Measurement of Vega and Sirius]

7. Measure Vega and Sirius in that period accurately,
8. and do it till the 190th day of the Nuruz, as I have indicated before.

24. [Measurement of Crux]

9. Measure Crux, except in that occultation, when the Barker's mansion culminates

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21. [Prime of different nuruz]

29. The prime of the Persian calendar is the first day of the month Farwardin Mah.
30. You should know that the 25th day of the coptic month Hatur is the prime
31. of the Arabian and Indian Nuruz, and others, my friend!
But let it be understood, may God give you my intelligence,
32. that we still have the Imperial Nuruz which begins when the sun enters the sign of the Cancer.
33. But the catalog makers and the astronomers consider that the Nuruz begins exactly,
34. my friend, on the 21st of November, one of the Byzantine months.
35. The Scorpion's Crown Mansion rises on the 19th of the same month and may be seen at dawn.
36. We ourselves consider that the Scorpion's Crown mansion rises at dawn on the 13th of November.
37. These are absolute rules in reckoning the prime on the basis of the Byzantine year.
38. Oh, Catalog maker! I urge you in the name of GOD, if the sphere deviates in the future, correct what you doubt about.
39. And don't change the other sciences at the same time you modify the Astronomy and the constellations.
40. This poem is the compendium of the experienced man; nobody doubt about it among all Arabs

11. so that half of the mansions appear during the day and can not be seen at night;
12. and the pilot use at night the other half in his courses, but he misses to observe
13. two mansions, all the times, because of the bright sun when it rises.
14. So, young man, the net number of mansions observable at night in all times, is twelve. Remember it.
15. I will mention all the mansions from the prime of the Nuruz till its end,
16. and the circumpolar stars that never set or rise.

19. [The Arab Nuruz]

17. The prime of the Arab Nuruz coincide with the setting of the Pleiades at dawn.
18. Then the rising mansion at dawn is the Scorpion's Crown mansion, and the culminating one is the noble Lion's Forehead.
19. The Luckiest Mansion is culminating underneath; you can not see it; leave it after five days.
20. Calculate the occultation of each mansion and count for its appearance a period of
21. four plus nine days. Nobody disagrees on this point.
22. So all the twenty eight mansions have sixty
23. days plus three hundred and four days.
24. Oh, expert in occultations! This year admit no doubt and no discussion.

20. [The Lunar year and the Solar year]

25. The precedent year is an Arabian calendar, established by the astronomers in old times.
26. The Lunar year has a number of days smaller than that of the Solar year.
27. The calendar of the Copts, Persians and Byzantines have one day in surplus.
28. This difference is least. The experienced pilot will not doubt it.

Chapter III

Rules of the measurement of stars altitude. The Arabian and Imperial Nuruz. The Calendars of the Arabs, Byzantines, Copts and Persians, and the computation of their Golden numbers or primes by mathematical means and by the rising and setting mansions at dawn, in accordance with the Nuruz.

17. [The Measurement lasts six months]

1. If you like to reckon the elevation of a star, listen to the discourse of an intelligent trusty.
2. In the suspension of travels or their performance periods, or in any other time, don't discuss with me,
3. if you observe, young man, a star height or a culminating star becoming horizontal,
4. you should know that its measurement begins at dawn. If the star comes to the west, take another one.
5. Leave it six months till you see its measurement coming
6. at dawn. Then you know it is culminating. Measure it six months, oh, man!
7. from the beginning of the night till its end. I advise you to do it, my friend.

18. [The Mansions of the Moon and the measurement]

8. Every year has twelve months. All peoples determined this number.
9. The days of the year in lunar computation, are three hundreds and fifty four.
- 10 They represent the time taken by the twenty eight mansions to complete one revolution. Every mansion has a setting in that time.

42. If the bow of the ship is towards the Pleiades, her stern is towards Orion's Belt, my intrepid man.
43. The two Stars are opposite to each other, and Altair is the lonely star between them,
44. because it has no opposite star and its position is just between the northern and southern hemisphere.
45. Other stars may rise at his rising point, my companion,
46. since it is the best known and has been considered the base of that construction.
47. Its zams are said to be forty and have been fixed before us
48. for the exactness of the computation. The principle in this is the calculation from the poles,
49. because they are the basis of these Zams and the signs of the direction of the prayer in Islam.

15. [Exactness of the Poles Computation]

50. Oh, my brother! It is a secret computation. The intelligent man alone thinks of it.
51. It is the most correct calculation in the science of the sea, according to the men of experience.
52. These stars and rhumbs are approximate in the View of the Arabs, oh, pilot!
53. Don't sail on them by human eye in a narrow or dangerous place.

16. [The fingers of the circle, the number of the mansions and the rhumbs]

54. The renowned fingers of the rhumbs and Mansions circle
55. are counted seventy plus seventy plus seventy plus four plus ten.
56. The total number of rhumbs is considered two times sixteen; test it.
57. That means an excess of four on the number of the mansions.
58. When you see the stern of the ship directed toward a star, adjust her bow toward the selected
59. opposite star. Understand what I mean and know in which rhumb Polaris is.
60. Needless to make my Poem in rağaz longer. This computation appears very clear.

25. as Betelgeuse and Rigel are on either side of Orion's Belt according to the rules [of Astronomy].
26. To human eye, whatever rhumbs are nearer to the celestial poles increase in vision and in calculation.
27. And whatever rhumbs are nearer to Altair are seen narrower by the intelligent pilots.
28. All the rhumbs are equal in the compass. This is the computation of rhumbs, without any fault.

13. [The Zams between the rhumbs]

29. The tiriffa between Capella's rising rhumb and the rhumb west
30. is two zams for every two consecutive rhumbs. That was decided since the east and west were created.
31. By observation, every star's rhumb has five zams from the Capella's rhumb to that of Altair.
32. So, it is for the renowned Mirzam and Aldebaran, because they are two halves.
33. And the Sting rhumb is like that of Capella when compared, my brothers
34. And as the Vega rhumb. The Scorpion's Crown rhumb is one zam less. Refer to my saying.
35. The Poles finger equal eight zams, it is fixed for all the world, and exact.
36. The finger increases by two zams, if you deviate towards east or west. Calculate on that basis.

14. [The opposite rhumbs]

37. The Sillibar is opposite to the Guards and the Stretcher to Canopus for sure.
38. The two Asses are opposite to Cassiopeia and are omitted in calculation, my companions,
39. because the Stretcher and Canopus are close to them. This argument is clear.
40. Capella is opposite to the Sting of the Scorpion on the square points of the rhumbs circle.
41. The Scorpions Heart and Crown are opposite to Vega; and Sirius to Arcturus without discussion.

9. I mean the foremost Water Pourer and the Hindermost ones. Let it be understood. Then comes the Whale's Belly, be informed.

10. [The Mansions Motion]

10. These mansions move with the rotating celestial sphere.
11. So, when a mansion sets, an opposite mansion rises at the same time.
12. When a mansion culminates in the north, another one culminates in the south, according to the astronomers.
13. The pilot should know the rising mansions and the setting ones and the fourth star.

11. [Names of the stars of the compass Rhumbs]

14. Henceforth, you should know the rhumbs round the ship, my brothers.
15. They are Polaris, the Guards, the Great Bear, Cassiopeia, the Goat (capella). Listen to me.
16. Then the renowned Vega, Arcturus, the Pleiades and the Divider of the Spheres (the Eagle).
17. Next come Orion's Belt, then you see Sirius and the Scorpion Crown and Shaula (the sting).
18. The two Asses (α β centauri) and the bright Canopus which is well known and southerner.
19. The Oath Breaker, near the South Pole, is mentionned in the books of all nations
20. Those were the rising points. No need to give the setting ones for the clever pilot.
21. The easy signs suffice the free pilot if he is intelligent.

12. [Names of the Stars of the half-Rhumbs]

22. The positions of Aldebaran and Mirzam are near Altaïr, young man!
23. Aldebaran is in the northern hemisphere; mirzam in the southern. Intelligent men measured them before us.
24. The expert in the art of navigation believes they are both in the same rhumb,

Chapter Two

On the mansions of the moon and the rhumbs of the Arabian compass; their use in navigation, their symmetric points, their fingers, other than those of the terriffic the knowledge of the terriffic. Informations related to those subjects. God's knowledge is better than ours.

8. [Northern Mansions of the Moon]

1. First, I enumerate, on your request, the northern mansions of the Moon, which should be known.
2. They are the Ram's Horns, the Ram's Belly, the Pleiades ; then follows the Bull's Eye,
3. then come Orion's Head, Orion's left Shoulder, the Lion's Arm, the Lion's Sneeze, the Lion's Eye,
4. the Lion's Forehead, the Lion's Neck, the Lion's Tail. there is not a single deviation in my description.
5. Then, follow the Barker and Spica, at the end of the good northern mansions of the Moon.

9. [The Southern Mansions of the Moon]

6. Oh, my friend! The first three mansions of the southern ones are the Cover, the Claw, and the Scorpion's Crown;
7. the Scorpion's Heart, Shaula (the Sting), the Ostriches; then the Vacant Space rises always.
8. Then the Four Lucky Stars, the Two Water Pourers on whose shape the sail of the ship were tailored for a very long time.

43. These ninety days form the closing period of the sea. Anyone who travels in it shall be afflicted.
44. He shall suffer from loneliness, regret, strong upsetting and pain.
45. But, in case of necessity, many ships sail during that period, and many times the idiot crossed the sea in it and exposed himself to danger!
46. The clever pilot should not decide to sail during the forty days preceding the « Terima »,
47. because they have heavy rains that stop the bold pilot.

7. [Precautions before the travel]

48. Oh, Pilot! if you travel in these forty days or in any other period, don't go ahead
49. unless you are well equipped and have determined the courses of your ship — you can not overcome the sea just by looking at it.
50. Your equipment should include the «compass.» of the course, the helm, the card of the ship and the mariners.
51. Be sure your instruments are good before you travel, such as the compass, or the instrument of measurement, or the magnetic stone (needle),
52. the soundline, the lamp, the Rutter of the sea. If you have travelled, many people have gone on a pilgrimage.
53. The pilot should stay humble when he becomes highly and completely skilled.
54. Be carefull when you sit to take the measurement, because the way you sit is essential for accuracy.
55. The requirements of the mastership are numerous. But I start with the important ones.

25. because the fishes could have carried it to the high sea, not near the shore.
26. Besides, the Lazzaq caught by the fishermen is a sign known by intelligent people.
27. The ancient pilots, venerable and reliable as they are, agreed upon the correctness of the sight of snakes,
28. from latitude Polaris eleven fingers to latitude Polaris five fingers, especially in India, May God accept me as your ransom!
29. The long fish called mariza, seen sometimes in the sea, should not be considered as a sign, if it is dead,
30. because the Almighty alone knows its mystery.
31. The color of the water of the sea above the black muds changes to a large extent, because of the rains and the currents,
32. so that the water becomes illuminated; the clever pilot does not miss this sight.
33. Be careful when the change of color is accompanied by surf.
34. Oh, pilot! Do according to your own experience in all what you see.
35. Don't worry and follow your own experience for the landmarks and mountains.
36. Take from my book the true and correct landmarks only.
37. But not as Gūzarat in mount Ġulnār, and the land of Mukran in Hašt Lar.

6. [Knowledge needed by the pilots]

38. You shall know the winds, the closing and the opening of the sea
39. The closing lasts a quarter of a year, or a period of ninety days.
40. The ship must stop sailing from the rising of the mansion al-Debaran (a Tauri) at dawn,
41. till the rising of the mansions (♄ ♁ Leonis) at dawn also; Afterwards, she can go along the coast and in the high sea.
42. This means from the beginning of the 200th day of the Nuzur till the beginning of the 290th day.

9. my composition in verse will dispense you from referring to the Rutters of the sea written in prose,
10. provided its reading is done under the supervision of a teacher, when the reader does not handle the ship by himself,
11. because it contains, oh, my brother! symbolic thinking, which is considered as a lack of knowledge by the ignorant.
12. Therefore, I advise you to take a firm position in the meeting of weak pilots.
13. Don't argue with any person indiscriminately, but deal with your equals and with the bold ones.
14. Some of the problems of the sea are empty talks and can be understood by a stupid.
15. Whoever misunderstands an obscure problem, retain it well,
16. especially if it is an enigma without any approved and assorted origin.

5. [Signs needed by the pilots]

17. Anyone who inquires about the sailing distance, or the direction of the course with every defect in it,
18. or the reliable measurement, or the star height, or the port of departure experienced by the ships,
19. or any star according to the Nuruz computation, or the period of voyage in the opinion of clever seamen,
20. or the experienced horizontalities, shall find the right information in the following explanation.

* * *

21. Here is what I say about the mud, the snakes, the sea birds, the fishes and the herbs.
22. Don't rely upon the signs of approaching the land, unless you have experienced them, or have verified what has been described to you.
23. But the sounding and the al-Lazzaq are correct signs everywhere.
24. The Lazzaq may be a good sign or a false one, when it shows some yellow spots,

Chapter one

Thanking and praising the Masters and giving the beneficial signs necessary to the pilots, such as the mud, the herbs, the soundline, the fish Mariza and the likes.

3. [In the name of God and thanks be to Him]

IN THE NAME OF GOD, THE MERCIFUL AND BOUNTIFUL

1. Thanks be to the Creator, the Magnificent, the Victorious, the Unique without any resemblance to Him.
2. Thanks be to Him for converting me to the religious faith of the Prophet of the Adnanite tribe
3. and for leading me to the poems of the pilot 'ibn Kahlan and of the two pilots Sahl and al-Layṭ son of Ṣāḍān.
4. These pilots are intelligent men who reformed the Art of Navigation. May God embellish the paradise for them!
5. I beg God to forgive me for what my tongue diminishes or adds.

4. [Presentation of the Poem]

6. Oh, Navigation's apprentice! I offer you this poem — and it is an excellent one —
7. dealing with the Science of the sea and Astronomy and mathematical calculations, and with the findings used in doing the right things.
8. If you are diligent in your learning and talk about it with your instructor everyday,

ever and devolved to those who are not experts in it. That is why I was urged to compose my Compendium. It includes strange terms and divine sayings, by the will of God the Supreme, which I hope will give satisfaction to the intelligent pilots when they meet any difficulty or suffer any damage.

To compose my Poem, I consulted the current poems in Rağaz written in my own time, and the detailed Rutters of the sea; but all of them are full of hesitations and repetitions. My Poem will content everybody, and preserve the sailor and deliver him from danger.

On purpose, my poem is abridged, and the superfluous ideas are omitted from the abundant materiel; otherwise, it would be tedious to read, and the busy pilot wouldn't have enough time to go over it. May God have mercy towards those who forgive me for any mistake they might find in it and correct it.

I titled my poem in rağaz: « THE SCIENCE OF THE SEAS, A COMPENDIUM OF BASIC ELEMENTS ». It consists of eleven chapters. The composer, the poor servitor of God, the avower of its incapacity and retardation, the least among the servitors of God, who is in absolute need of His mercy, the last of his ancestors, the reference of his successors, is the renowned master AḤMAD IBN MĀĠID IBN MUḤAMMAD IBN OMAR IBN FADL IBN DUWAIK IBN 'ABĪ ar-RAKĀĪB an-NAĠDĪ, may God forgive him and forgive all of his forefathers.

Hereafter are the chapters of the poem in rağaz.

Al-Hāwiya

IN THE NAME OF GOD, THE MERCIFUL AND BOUNTIFUL [May God help me]

1. [Thanks be to God]

Thanks be to God for my good fortune, for inspiring me the truth and its achievement, for guiding me in the sea and its routes, and for giving me assistance when I head my ship east or west. Thanks be to Him for the knowledge imparted to me and embracing the serene and pleasant sea, and for the eloquence which amazes the bright elocutionist. On the Illiterate Prophet, on his noble family, his companions and supporters, be God's blessings and peace!

2. [The Poem is composed to guide the navigators and conserve the science of the sea]

Hence, one should choose modesty with its scarcity, and the simple and accurate wording. The composition of such a poem in Raḡaz requires sharp intellectual insights and discloses a secret, kept hidden for ages. In writing it, I obeyed the order of the King of the Angels, the Ruler of the Universe and its Spheres, because He said (in the Holy Coran), may He be exalted, He always say the truth : « They guide themselves by the signs and by the stars ». So, my outlooks became true, and I realized in mind and in fact, that my Compendium will be the guide of the navigators after God, may He be praised.

I was afraid the ignorance might spread out among the creatures of God, and the science of the sea could be lost for

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meter in such poems is called Rağaz, which is very close to prose. The remaining wording of the title is most important: it shows the real subject: the principles of the science of the seas. Later on, the composer will explain them under eleven topics and a prologue.

NAVIGATION IN THE INDIAN OCEAN... being a translation of a late prose work of Ibn Mājid.

In 1836, Baron Von Hammer translated the Turkish Muhit into German, and James Prinsep translated the German translation into English: both translations were published in the Journal of the Asiatic Society of Bengal in the same year.

In 1970, 1971 and 1973, an Arabic edition of most of the navigational texts has been established for the first time on the basis of six Arabic manuscripts out of eight, known throughout the world, and on the basis of the original copy of the Muhit written by the author (autograph). It was published by the Arabic Academy and the French Institute in Damascus. 'Aḥmad bin Mājid and Suleyman Mahari wrote all these texts, which are not the only ones in Arabic literature. Some ancient « lions of the seas » made many accounts of their nautical knowledge. Also, Ibn Fātima is known to have turned round Africa before the Portuguese and written a treaty on navigation.

B- The « SCIENCE OF THE SEAS »

The oldest among the above texts⁽¹⁾ is dated 1461/866H. It is called « The Science of the Seas, a Compendium of Basic Elements », or, literally « An Abridged Poem on the Principles of the Science of the Seas ». Both translations of the title are equivalent and give a rough idea about the whole matter dealt with.

But this title should be explained. First, the word « abridged » would, usually, imply a reduction in scope, with retention of the essential elements and a relative completeness in the subject. In fact, there is no reduction in scope, and the knowledge is set forth in details. This phrasing is a settled practice to insinuate the extensive learning of the composer in a grandiloquent style. Besides the abridged poem has 1082 verses. Second, the word « poem » is more interesting. It means merely a composition in verse. And this is it. Then, why the composition is in verses ? The Arabian sailors say: every little bit of rhythm impresses the mind and the ears and makes it easier to memorize and to remember, what is put in poetry. Anyway, the

(1) Al-Qāfiyya, written in 865 H/1460 A.D., is the oldest in fact.

Introduction

A- The Arabic Navigational Texts

The Arab navigators wrote, in Arabic, in the 15th century, a genuine literature on the Art and Science of Navigation in the Indian Ocean and in its branches, the Arabian Gulf and the Red Sea. Their original works, in prose or in poetry, were reproduced by scribes or copiers of manuscripts, and sold to the pilots of Arab and Foreign countries.

The high value of these navigational texts has long been recognised. A first translation of some of them into Turkish, called « THE MUḤĪT » - the Ocean -, was made by the Turkish Admiral of the Fleet, Sidi Ali bin Ḥusayn, as soon as 1554 A.D/ 962 H.; and a second one, into Ordou dated 1673 (1084 H.), is said to be in the Library of the Bombay Mosque in India.

They attracted the attention of the european scholars in England, France, Holland, Germany, Austria, Spain, Portugal and United States. Gabriel Ferrand edited in Paris, in photocopy, the two arabic manuscripts of Paris (Bibliothèque Nationale n° 2292 and 2559) in 1921-1923, 1925 and 1928. T.A. Chumovsky edited, in photocopy too, and translated into Russian, in 1957, the three poems of the arabic manuscript of Leningrad. G.R. Tibbetts, edited in 1971, THE ARAB

These works have a minor value in comparison of his poems, although they are easier to read and possibly to understand. In fact, they repeat more or less what was written before them in poetry.

Ibn Māğid composed 41 nautical poems, too. They are called « 'Uğūza » and, sometimes « Qaşıda ». Out of them, 17 are lost, or, let us say, not found till now. The remaining 24 contain 4603 verses. They constitute a corpus, or, rather, an organic and coherent treatise, in poetry, on Arab Navigation, in the 15th century.

The most important of them, the second in date and the best of all Ibn Māğid's works, either in verses or in prose, is « *Hāwiyatu l-'Ihtisār fī 'Uşūl 'İlm al-Bihār* » or the Science of the Seas, a Compendium of basic elements. Its title implies that it is a comprehensive writing on navigation. This is true: all the subsequent poems deal with subtle and copious details, forcibly not included in the previous generalization. Al-Hāwiya forms then, in the conception of its composer, an overall view on the matter; and every late poem, a new elucidation, added to develop and clarify an individual idea stated briefly in the initial survey. Thus, the author enclosed in his verses his knowledge about the seas and his « theories » on navigation. Therefore, in strict logic, any analysis of his ideas should begin by the examination of his nautical « 'Uğūzât », and first of all, *al-Hāwiya*.

PREFACE

Ahmad bin Māğid was, in the 15th century, a great navigator of the Indian Ocean and its branches, the Red Sea and the Arabian Gulf. He never accepted to be called a *Pilot* — *Rubban* —, or a *Master* — *Muallim* — or a *Lion of the sea* — *Layl* or intrepid pilot. He was pleased to name himself « *ar-Ra'is al-Muqaddam* »⁽¹⁾, that is the Captain-Major in command of the ship, or « *al-Muṣannif Aḥmad* »⁽²⁾, i.e. the author 'Aḥmad. No doubt, he was very proud of himself, a high skilled expert in his art and the first and prominent « *theorizer* » of his time in the field of Arab Astronomical Navigation in the Indian Ocean. His Genius was by far superior to the talent of Sulayman al-Mahari who had been an intelligent copier of his writings.

He wrote 5 works in prose: « *al-Maḥall* » or the survey of the shores—a true rutter-, « *Kitāb al-Fawā'id fi 'Uṣūl 'Ilm al-Baḥr wal-Qawā'id* », or the Book of commentaries on the Principles and Rules of the Science of the sea—a lost manuscript-, « [*Muḥtaṣar*] *Kitāb al-Fawā'id...* » or The Epitome of the Book of commentaries...⁽³⁾, « *al-Fuṣṣṭ* » or the Chapters, and « *Šarḥ aḍ-Ḍahabiyya* » or the Commentary of the « *Golden Poem* ».

(1) The « *Poem of the Substitutes* », verse 2.

(2) The « *Golden Poem* », verse 176.

(3) This Epitome is called usually « *Kitāb al-Fawā'id...* » by the Scholars.

AL-ḤĀWIYA

THE SCIENCE OF THE SEAS A COMPENDIUM OF BASIC ELEMENTS

(Ḥāwiyatu-l-Iḥtiṣār fī 'Uṣūl 'Ilm al-Biḥār)

By

AHMAD BIN MĀĠID

(825 H./1421 A.D. -906 H./1500 A.D.)

Translated and Edited

By

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1989

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99. In fact this sailing season was told about in verse 520.
100. *Al-Kamāl*: *al-kamāl*.

The expression «*fil-ğalsati bil-kamāli*» means in the sitting position to measure with *al-kamāl*. *Ğalasa bil-kamāl* stands literally for to sit with *al-kamāl*. In Arabic, the preposition «*bi*» adds various nuances to the original wording, and denotes the existence of an ellipsis. In this instance, the omission consists of one word that can be easily supplied to make the clause seem more complete: *ğalasa yaqīsu bil-kamāl*. Thus, «*fil-ğalsiti bil-kamāli*» becomes «*fī ğalsiti-l-qiyāsi bil-kamāli*». Many examples of this kind may be found in the detailed grammars of Arabic or even in *Lisān al-'Arab*. This is a hypothesis. This expression may be understood also: when sitting to measure in a perfect way.

The second hemistich has been emended: *muğmal* into *mamlaka* and *'ilayhi* into *lahu*.

86. *Baršāt*: ships

Plural of *barš*: ship. Cf. Rawḥ ar-ruh of Ibn Muṭahhar, f. 11 v, l. 2-3. In the original, it is *aš-šāšāt*, emended into *baršāt*.

87. *Taqawuman*: bartering

Taqāwama means to valueate wages in goods instead of cash: here, the copper is exchanged against silver: a kind of truck.

88. *Taht al-malik*: residence of the king

It is a persian expression meaning the throne or the seat of a king: figuratively, the residence of the king, his town or capital.

89. *Ma'din*: center

'Adana: dwell. *Al-ma'din*: a place where one stays in summer and in winter, that is all the times. *Ma'din an-nuḍār*: the place or center of gold.

90. *Liḍaka l-ma'din*: to that center

In the original, *kadāka* has been emended into *liḍaka*.

91. *Muḥamarra*: white

«Red» means white when speaking of human races.

92. *Ḥabt*: flat land

93. *Aštāt*: isolated, lonely

Plural of *šatt*, denoting solitary elephants, isolated or lonely. In the photocopy, *asnan* is emended to *aštāt*.

94. *Al-'aṭwāḥ*: wilderness

Ṭāha: to be lost. *'Aṭwāḥ*: places where ships get lost. It has the same meaning as *aṭ-Ṭawa'ih*: places of destruction.

95. The assonance of the rhyme is missing in the second hemistich. We completed the omission: it is one word (*šāhibī*) and does not influence any meaning.

96. There is no contradiction between the altitude of *Damūtī* in verse 642 (eleven fingers: Ibn Māḡid asks the pilot to take eleven to be at a distance of twenty *zams* from *Wamīzī*) and its real elevation in verse 645 (ten fingers and a half).

97. *Ḥāya*: breeze.

Cf. note 41. It means simple current of air here; breeze

98. *Mawḡatu š-šalīb*: wave of the cross.

Ibn Māḡid believes that the wave of the cross is one of his inventions: cf. *al-Fawā'id*, p. 191, l. 6-12. He means by it a sea agitated all the times in the southern climates because of constant winds there.

74. *Mafāriḡ*: indentations

Mafāriḡ is the plural of *mafraḡ*, denoting creeks or bays or indentations which might be used as anchorages. In fact, *al-furḡa* is more classical. But the two terms are used.

75. *'Amriya*: narrow submerged embankments

'Amriya is the plural of *mirā'*. They are made of pebbles or sands, at a depth of 5 to 8 stretched arms.

76. *'Urūq*: ridges

It is the plural of *'irq*, meaning an elongated elevation on the bottom of the sea.

77. *Suwālah*: shore line

Sāla means among other things to extend: *sa'il al-'aṭrāf*: with extending ends. *Suwāl*: extension, lengthening, then shoreline.

78. *Al-bald*: sounding line

A cord weighed at its end, when thrown into the water, it reaches the bottom and measures the depth.

79. *Šāhara*: occurring monthly

It is a verb denoting the alternate rising and falling of the water surface every month.

80. *Saqā*: to flow (in the tide)

This meaning is given in *Dalīl al-Muḥṭār*, p.294.

81. *Al-'aqrabī*: SE wind

Blowing from the scorpion rhumb

82. *Dallala*: to follow a fair road

In fact, *dallala* stands for sailing by an easy course gone over by other pilots.

83. *Manā*: to encounter

The verb *manā* means to be struck by, to meet to encounter.

84. *'Ilayhim*: stay away from

In verse 533, a full stop should be put after *biya*, in the second hemistich. Then, a new clause would begin with *'ilayhim* which was explained by Sibawayhī to have this signification. Other understandings are possible depending upon the antecedents adopted for the pronouns in that verse.

85. *Tālī*: neighbor

Kabīr: large

Nahara: to be in the opposite side of, next to

59. *Qitā'*: submerged rocks
Plural of *qit'a*: underwater isolated rocks. Another plural; *qit'āt*.
60. *Wasāḥ*: dirt
Plural: *awsāḥ*. Another derivative: *mūsiḥa* in verse 336.
Obstacles that block navigation.
61. *Wuṣūl ḥāfiya*: submerged rocky crests
Plural of *waṣl*. Another Plural: *'awsāl*: linked rocky crests.
62. *Bab*: inlet
Entrance in a bar or in spit: inlet.
63. *Nizāf*: clear
Nukd: lack of water
Nizāf, plural of *naḏīf*, *contrary of dirty*. *Nukd*: little water.
64. *Farṣ*: thick vegetation
65. *Ḍahra*: emergent rocks
Ḍahra: rock above the level of the water. Plural: *ḏahrāt*, *ḏihār*.
66. *Ṣa'b*: far away
It is *ṣa'ab* in verse 366 for the rhythm of the versification.
67. *Maṭraḍ* means the clear route. Here the water course.
68. *Aṣrāk*: roads
In the original, it is *aṣbāk*, emended to *aṣrāk*, i.e., terrestrial roads.
69. *Al-Ḥaṣab*: ships
Plural of *ḥasaba*, meaning ship
70. *'Arqāq*: shallows
Plural of *riqq*, standing for places in the sea having little depth.
71. *Ġawl*: much earth, mud
The rhythm of the verse does not allow *wa ḥwli* - which has no meaning-nor *wuḥūli* is permitted because it has no connection with the precedent word. That is why the emendation was *wa ḡawli*.
72. *Al-ḡalaq*: closed season
Cf. note 17.
73. *Maṭrad*: course
Cf. note 67, but *maṭrad* in verse 429 is the well known head in Yemen.

the south wind *'azyab* exclusively, because it is violent, agitates the sea, makes it black and put it upside down.

50. *Šuhūd*: witnesses, rising stars

Plural of *sāhid*, who sees by his won eyes, present, and, speaking of stars, rising stars. Cf. also verse 295.

51. The same altitude is given in verse 176.

52. *Qāma*: to culminate.

Qāma fawqa l-quṭb: to be vertical above the North Pole: to culminate.

53. *Qiyās nafis* or *ḍayyiq*: excessive or deficient measurement

Cf. note 25. Same for *nafas* in verse 467 and *nafis* in verse 475.

54. *Qiyās al-'aṣl*: fundamental measurement

Measurement of Polaris when Denebola culminates, or the Guards, or the handle of the plough.

55. *Al-Kaws*: W S-W wind

Said to be the wind opposite to *al-'Azyab* in *al-Qāmūs*. It is reported in *Tāğ al-'Arūs* that: «The indian pilots travel to Yemen by the *Kaws*, they come back to India by *al-'azyab*».

The *Kaws* is defined by Ibn Māğid in *al-Fawā'id*, p. 157, 1. 10-11: «The winds of the setting of Sirius are called *al-Kaws* and *al-marḥān*», that is the WSW.

56. *Marba' ḡanūbī 'inḥasā*: little southern lookout

The second hemistich has been emended: *wa kullima rabbi...*: *kulli* is deleted in the original by a clear mark, the remaining «*ma rabbi*» is corrected into *marba'*: lookout. The verb *inḥasa* means to disdain, that is without importance, little.

57. *Sahm*: arrow

Al-Sahm means 10 fingers as shown in verses 290, 291, at least as defined by Ibn Māğid.

58. *Tirima*: tirimah

It is the fourth month of the persian calendar.

Ibn Māğid says in *al-Fawā'id*, p. 324, 1. 9-10: «They travel in the *tirima*, I mean *tirima* the quarter of an-nuruz, which is the first hundred days of *nuruz*».

44. *Šawār*: soft wind

Pure Arabic, mentioned in *aṣ-Šiḥāḥ* and *Tāğ ak-'Arūs*. Explained in *al-Fawā'id*, p. 330, l. 6-7: « As to the weak wind, when it is the end of a current of monsoon or the *šawār*. ». In verse 684 of *as-Sufaliyya*, it is put in antithesis with *ġāmiz*: the wind that presses or pushes the sail, derived from *ġamaza*, that is to press.

45. *Ṭaḥla*: mudbank, or sandbank

Derived from *ṭaḥala l-mā'u*: the water smells because of the putrefaction of organic matter in it.

The name is *ṭaḥla* or *ṭaḥlāt*, meaning an underwater elevation of sand or mud as said in *al-Fawā'id*, p. 367, l. 4 (depth; 3 to 4 stretched arms) and in *Dalīl al-Muḥtār* p. 249.

46. *Ši'b*: reef

It means a chain of rocks underwater, at its surface or above its level. Plural: *ši'bān*; *ši'āb*.

47. *Ġawš yamīn*: right bow

Cf. note 16.

48. *Ġazara*: to ebb

Maḍara: to split into crenulations

The first hemistich of the verse 229 must be corrected. It admits two emendations. If the mis-spelling of the verb *yağzuru* is corrected into *yagzuru* (to recede, to ebb), we are compelled to emend *al-barr nto al-baḥr*, and then, the translation would be: « the sea ebbs from the land of Barāwa till the end of Sofala ». In case the mis-spelling of the original verb *yağzuru* is made *yamḍuru* (to split into crenulations or indentations, to be very irregular), and the rest is left as it is, then we have the translation we adopted.

49. *Al-Azyab*: south wind or south-east

In *aṣ-Šiḥāḥ*, *al-'azyab* is the wind blowing between east and south. In *al-Qāmūs*, it is either a south or a south-east wind. *Tāğ al-'Arūs* repeats *al-Qāmūs* with detailed references. In it and in *Lisān al-'Arab*, we have this interesting explanation: « The yemenites and those who travel from Gudda to Aden by sea, call

It seems that al-Balīḡa is the rare *urguza*, since it is the only poem explaining as-Simākayn and Canopus exclusively, and Ibn Māḡid says in the *Jewel of the Jewels* he wouldn't repeat the measurement of as-Simākayn.

37. *Ḍubbān*: four fingers

It is defined by Ibn Māḡid in *al-Fawā'id*, p. 26, 1.11 to p. 27, 1.1; « Every finger equals 1/4th of *Ḍubbān* and every *ḍubbān* equals four fingers ».

38. *Istaqalla*: culminate

Istaqalla means to reach the highest position in the heavens, when speaking of a star or a mansion.

39. *Al-Banāt*: the handle of the Plough

It is short for *Banāt Na's*. In astronomy, it stands for ε ζ η UMi or UMa. In navigation, it is used for ε ζ UMa only. Thus, the handle of the plough in as-Sufaliyya refers to the Great Bear Constellation exclusively.

40. *Aš-šanin*: intermittent rains

Aš-šaḡīn in the original is wrong. It should be emended into *aš-šanīn*: intermittent rains.

41. *Hāyāt*: air currents of the monsoon

It should be *ḥāyāt aṭ-ṭūfān*, depicted in *al-Fawā'id*, p. 336, 1. 1-8, that is the air currents of the monsoon. It is violent as said in *al-Ḥāwiya*. It is the plural of *ḥāya*, indirectly defined as violent wind in *al-Fawā'id*, p. 330, 1.6-7.

42. *Fīšt*: shoal

It means an elongated underwater elevation of soft rocks. it is still used in Kuwait.

43. *Aktāf*: high crenulations

Ḍīr'ān: spits, sometimes bars

The original spelling, *akdāf*, should be emended into *aktāf*: high crenulations of the main shoreline; projecting spits; *ḍīr'ān*, which are embankments with one end attached to the mainland and the other terminating in open water.

stands for to set down in writing the time of an event without any interpretation, to record; and mu'arriḥ: chronicler, recorder.

31. *Al-Māriza*: mariza

It is a kind of fish, considered by the sailors as a sign of the approaching land.

32. *Ad-Damīri*: (742 H/1341 A.D. — 808 H/1405 A.D.)

He is Muḥammad bin Mūsā bin 'Isā bin 'Alī ad-Damīri (Damir is a village in Egypt). He composed the book of « An-Naḡm al-Wahhāḡ » of which one volume is an exegesis of the book al-Minhāḡ of Yaḥya bin Šaraf bin marā bin Ḥasan, al-Nawawī (Nawā is a village in Syria): 631 H/1233 A.D. — 676 H/1277 A.D.

33. *'Abdāl*: substitutes

'Abdāl, plural of *badal*: interchangeable star, that is a star which can take the place of another star in measurement. The 'Abdāl are stars permitting mutual substitution.

43 *Aṭ-ṭālib*: traveller, travelling pilot

Ṭaliba means here to go in search of, to look for, that is to travel. Again, the traveller stands for the pilot himself who is responsible of everybody and of everything on his ship.

35. *An-nafas*: plus

Cf. note 25.

36. *Tilka l-'Urgūza*: that poem in raḡaz meter

The problem is which poem is alluded to? In verse 139, the stars referred to are as-Simākayn, mentioned in verse 135 (Spica & Arcturus). In our book, « Stars of Arab Navigation » (in manuscript till now), we found that as-Simākayn are stressed upon in four qasidas and in two 'urgūzas. But Ibn Māḡid makes no difference between qasida and 'urgūza and he uses 'urgūza for qasida invariably. So, we can choose any poem dealing with them in particular: *Ḍaribatu ḍ-Ḍara'ib* (The Jewel of the Jewels), *As-Sab'iyya* or the Seven Arts of the Sea, *Al-Balīḡa* or the Eloquent Poem and *al-Ḥāwiya*.

« You should know, said Ibn Magid again on page 236, that the measurements have some absorbing aspects of which we cite the following: when you get up, you must wash your face and eyes with cold water, improve your sit, and take the star to be measured at a distance of seven rhumbs away from the star just opposite to you, as Polaris and Altair. Also, the big tablets give a deficient measurement (minus $1/8^{\text{th}}$ of a finger) and you should stretch your hand as possible; the four small tablets, an excessive measurement (plus $1/8^{\text{th}}$ of a finger) and you should bend your hand as much as you can; the four medium size tablets, a precise measurement. This is due to the extension of the base of the horizon and to the narrowness of its top. You must understand we learned all the details (the fractions literally) of this art. There should be a string between the star to be measured and the tablet and another string between the tablet and the water too ».

26. *Ar-rafi'*: culminating, high in the heavens

Ar-rafi', high position in Arabic, means culminating: the scientific term is *istiqlāl*. The meaning here is high in the heavens.

27. *Munbasit*: in horizontality, with excess

Munbasit, lying upon the ground in Arabic, stands for in horizontality: the scientific term is *istiwā'*. The meaning here is with excess, plus.

28. *Qiyās nafis*: excessive measurement

Cf. note 25.

29. *Ad-dīra*: the inhabited land.

Ad-dīra is not used here as a scientific term. It is ordinary classic Arabic, meaning the inhabited land.

30. *Mu'arriḥ*: chronicler, recorder

Remembering the poem was composed in the 15th century, many terms had at that time or before special signification which may be different from the actual meaning: the verb *'arraḥa*

reference and the variations of their altitudes are compared to show how their altitudes increase or decrease with the altitude of the « standard star » or star of reference.

23. *Muḥtāt*: the prudent pilot

The spelling « al-minhāt » in the original text makes no sense. It should be emended into al-muḥtāt: prudent or wise pilot who foresees the situations.

24. *Al-Ḥaṣab*: tablets of measurements

The word *al-ḥaṣab*, plural of *ḥaṣaba*, stands for the tablets of measurement. Cf verses 63 and 83: *ḥaṣaba*: one tablet. It has another meaning in note 69.

25. *Qiyās muḥkam*: precise measurement

There are three kinds of measurements, or, to be accurate, of results of measurements, called nevertheless *qiyās*, measurements, metaphorically:

— *Qiyās nafis, fihī nafas, nafisatu l-qiyās*: excessive values, excessive measurements, or with $1/8^a$ of a finger in addition to the units obtained; this measurement is given by the small tablets.

— *Qiyās ḍayyiq, fihī ḍiq, ḍayyiqatu l-qiyās*: deficient values, deficient measurements, or with $1/8^a$ of a finger less than the units obtained; this measurement is given by the big tablets.

— *Qiyās 'āda, qiyās muḥkam*: ordinary measurement or precise, or not having any excessive or deficient value; this measurement is obtained by the medium size tablets.

Al-Kamāl is one of the simple instruments, used by arab navigators in the 15th century and before, to take the above measurement. It consists of 12 tablets briefly described by Ibn Māğid in al-Fawā'id, p. 60, 1.69 and p. 236, 1.2-10 and called al-Kamāl in the verse 696 of as-Sufaliyya. Some believe so.

« As to the conditions of the measurement, Māğid says in p. 60, the four big tablets should have a narrow width' the four medium size tablets ordinary dimensions. The tablets have a couple of strings: one between the tablet and the star and one between the tablet and the water. The small tablets must be tangible ».

In navigation, *mawsim as-safar*, or *al-mawsim* shortly, means gathering time for it. And since the travel, is by sea and occurs at the same date or dates, depending upon favourable winds blowing every year, it becomes fixed, periodic and known in advance all over the year. It is called the sailing season. The so-called solar year of the Arabian Nuruz (364 days) is used to determine the dates.

Open season denotes the time of safe sailing and consequently travelling; closed season, the period in which the boats or vessels suffer shipwreck if they set out for the sea.

18. *Našara al-'alam* or *al-al'ām*: to fly the flag

Found in verses 27 and 458: leaving or arriving according to the context.

19. *Nataḥa l-barr*: steer for the land

Ibn Mājid uses the verbe *nataḥa* (v 28), the name *nathā* (v 33), the plural *nathāt* (v 34), and *al-mantah* (v 532). Once, in verse 532, he has *manādiḥ*, but in all other verses, he repeats the previous terms.

In fact *nataḥa* and *nadaḥa* have the same meaning in navigation. Az-Zabidi says in *Tāğ al-'Arūs*, *nadaḥa* stands for to drive to as if by a shock. The pilot says: we drove to such coast, or we drove the ship to the coast ».

20. *Qiyās dayyiq*: deficient

cf. note 15

21. *Qiyās naḥs*: excessive

cf. note 14

22. *Qayd*: reference star

It is a method of measuring the stars altitude. The term *qayd* does not mean « fetter » as usual. It has a figurative signification: « a horse, is said *qayd* of zebras when he follows them and they can not escape, as if they were tied, said az-Zabidi in his dictionary ».

Likewise, a group of stars, may be two up to four, must be measured, we suppose. One method is to take a bright star as

This view is confirmed by the description of the beginning of the season of general rains, given by Kendrew (The Climate of the continents, p. 125, 1.2-12):

« The south-west monsoon sets, in, or, ... « bursts ». It is a change not so much in the direction of the wind, as in its *force and in the whole face of the weather*. The wind blows strongly from the south-west, very strongly over the sea; thick masses of cloud cover the sky and the air is saturated with vapor. A downpour of rain, with violent thunder and lightning, initiates the rainy and moist conditions that will prevail for the next three months. The clouds shelter the earth from the sun and the streaming rain helps to cool the air ».

I am inclined to see *aṭ-ṭūfān* « the outburst of the monsoon », not the typhoon as related in Hobson-Jobson, p. 947-950.

12. *Kawwa*: to tack

To move in different directions or to tack.

13. *Qālabā*: to ply off and on

To sail in different directions in a lateral movement.

14. *Raf*: plus

When measuring the altitude of a star, the pilot may obtain an excess of $1/8^a$ of a finger in addition to the units, for example 5 fingers and $1/8^a$. This excess, usually called *nafas*, is named here *raf* or increment because of the versification.

15. *Diq*: minus

When the measurement needs $1/8^a$ of a finger to reach the unity, it is said to be deficient, for example 5 fingers — $1/8^a = 5$ fingers minus. the verb is *ḡaqa al-qiyās*.

16. *Al-Ġawš*: bow

Ġawš is a pure arabic term, mentioned in *aṣ-Ṣihāh*/It means the chest, the front part. It has the same meaning in navigation: prow, bow.

17. *Mawsim*: sailing season

Wasama means to make a mark on, to put an identifying mark. The name *mawsim* in expressions like *mawsim* of pilgrimage or *mawsim* of markets, stands for the time of that event, when peoples gather for it, as if this gathering were a special mark.

11. *Aṭ-ṭūfān*: air current of the monsoon

In Arabic, *ṭāfa* means to go round, to envelop, to float. *Aṭ-ṭūfān* stands for heavy rainfall, overflowing of the land by water, anything that envelops a large space. *Ṭūfān ṣalām al-layl*: the veiling of the night darkness. This is mentioned in *Siḥāḥ al-Ġawharī*, in *Qāmūs al-Fayrūzabādī* and in *Lisān al-'Arab* which adds: the intense night darkness is called *ṭūfān*.

In navigation, Ibn Māǧid describes *aṭ-ṭūfān* in details, in his *Hāwiya*, chap XI, verses 61 to 72:

- « 61. Everybody should obey the orders of the pilot, my courageous man,
- 62. especially when the signs of *ṭa-ṭūfān*, known in weather, appear.
- a-63. For instance, if the dirt obscures the sunlight or the moonshine, beware.
- 64. If the dirt lasts three days,
- 65. without any cloudless gap in the morning or in the evening; if the heat, the rain and the clouds stand firm;
- 66. if the sea is agitated and if you see the crab; then, change the course of your ship without delay,
- 67. and go steadily to the nearest harbor. May God protect you from all dangers!
- b-68. If you see the dirt in the afternoon, that means the beginning of the wind blowing, as the experienced seamen believe.
- c-69. If you hear the thunder claps and see the rain falling not in big, but in thin and tenuous drops;
- 70. if you see the lightning flashing very high, then the wind will certainly blow.
- d-71. If you see the lightning flashing upon the water level, the weather resembles that of the setting of the Pleiades:
- 72. the wind blows in some places, in others, it does not. Comprehend and understand me. »

This text shows that *aṭ-ṭūfān* is not the heat, or the rain or the clouds or the waves (verses 66-67), it is the expected wind after these signs, that is the air current of the monsoon (south-west or north-east), accompanied by the previous weather general features.

reduced in the original verb: 'al' *ama*, and in the word *mul'im*. Lisān al-'Arab consider *awlama* and *mūlim* totally wrong. In fact, this verb and its derivatives are used in Yemen.

Besides, *riḥ* is feminine. Ibn Mājid makes it masculine.

8. *Zām*: zam

Az-Zām equals the quarter of the day or of the night: $12/4=3$ hours. or the eighth part of a solar day: $24/8=3$.

In navigation, it is either a unit of length (distance gone over in three hours sailing) or one eighth of a solar day, or, an angular unit ($1/8^{\text{th}}$ of a finger).

9. *Al-fāl*: reaching the midway of the route

Fāla: to reach the mid-way. The verb *fāla* is not arabic. The seamen derived it from the noun of the Laccadives (*fāl*).

It is said in the history of Aden of Ibn Muḡāwir: « when travelling ship comes opposite the town (sic) of Socotora or Kudummul mountain, then this parallelism is called *al-fawla* » (p. 33, 1.11-13).

Also, it is reported in the manuscript of Bahrein, folio 61 r: « In case you like to know the number of Zāms you ran over from the Laccadives to the middle of the sea, I mean from the moment you flew the flag, it is customary to say *fawwala*, to pass from al-Fāl to Somaliland when Polaris altitude is two fingers precisely and Vega's elevation is $4 \frac{3}{4}$ fingers at its rising, that is to arrive at the mid-distance, three arrows from al-Fal and two arrows from Somaliland ».

Similar explanations are given by Ibn Mājid in *al-Fawā'id* p. 358, 1.7-8; p. 339, 1.5-7.

Therefore, *al-fāl* (name) in verse 11, means the arrival at the middistance approximately, and *tafula* 'anhu, in verse 10 & 453, is the verb.

10. *Az-Zaḥan*: rough sea or agitated sea

The name *al-hazan* in the original should be emended into *az-zaḥan* and this emendation is corroborated by the confrontation with the same word in verse 13.

Zaḥana 'an *makānihi* stands for, to move. *Az-zaḥn*, is the movement. It has no other meaning in navigation: agitated or rough sea.

Anyway, *Hann* denotes a sector of the heavens reserved for a star or having the name of that star. It is not necessary that of its rising or its setting.

4. *Rābi'u ṭ-ṭalāṭa*: the fourth of the three.

This expression had been repeatedly used by Ibn Māǧid, who explained in *al-Fawā'id*, what he means by these words. And first, who are the three,

«In that time — al-'Abbāsīd's — , he said, the three famous men were *Muḥammad bin Sāḡān*. *Sahl bin Abbān* and *al-Layṭ bin Kahlān* who is *ibn Kāmilān*. I saw that written by the proper hand of his grand-son, in a rutter dated 530 H » (*al-Fawā'id*, p. 14, 1.6-9).

These three men are sometimes called the three « lions »; « *Aḥmad bin Māǧid*... the fourth of the three lions who are... » (*al-Fawā'id*, p. 10, 15-9). By the way, lion means here and in Yemen an intrepid pilot, no more, no less.

Ibn Māǧid thought he treated the three with great honor and respect in saying he was the fourth of the three (*al-Fawā'id*, p. 16, 1.10-11). And he added: « I esteemed them when I said I was the fourth after them, because they lived before me according to the Hegira era » (*al-Fawā'id*, p. 18, 1.2).

Thus, Ibn Māǧid means he came after them, chronologically speaking.

5. *Ad-Diyar*: sailing directions

Plural of *Dīra*. Derived from the verb *dāra* which means among other things to turn round or to move toward. *Ad-dīra*, as well as *ad-dāra* exactly, is the place set for in any displacement.

In navigation, *ad-dīra* is the direction on which a ship is moving. But this direction is not a straight line; it is rather a strip or belt to follow and stay within.

6. *Al-'Isbi'*: finger

The finger is the 224^{th} part of the circumference of a circle. It equals $1^{\circ}36'25''/57$. This is true for Ibn Māǧid and applicable in all his measurements, in all his works. We are not interested in the opinion of Sulaymān al-Mahārī for the time being.

7. *Rīḥ Mūlim*: favourable wind

The correct form is *mūlyim* and the correct verb '*alyama*, meaning to gather, to favor. The intensity of the *hamza* is

III — ANNOTATIONS ON THE TRANSLATION

1. *Al-Mağārī*: courses

Plural of *Mağrā*. Derived from: *ğarati-s-safinatu*: the ship makes her way through the water. Therefore, *mağrā* means the way or path of a ship: her watercourse.

In navigational text, *ğarā* and *mağra* imply a route determined by various guiding stars or groups of stars.

2. *Al-Qiyāsāt*: measurements

Plural of *qiyās*. Derived from *qāsa*: to measure.

In navigation: *qāsa al-kawkab*: to take the altitude of a star. Then the measurement is the process of measuring the elevation of a star.

3. *Al-'Aḥnān*: points of the compass? rhumbs

Plural of *Hann*. This word is not found in any of the arabic reference dictionaries. That does not mean it is not an arabic word since everybody knows these books do not contain all the arabic language. Nevertheless it is said In *al-Qāmūs al-Muḥīt of Fayrūzabādi*: *Hanna l-qawma, waḥi' a maḥannatahum aw harimahum* that is: to enter the withheld land of a tribe. Other meanings of *al-maḥanna*: the middle of the house, a yard, the clear route. *Al-hinn*: the unloaded ship. The same explanations are given in *Lisān al-'Arab al-Muḥīt of Ibn Manẓūr*.

It seems to me that *al-hann* is an arabic word and means the withheld space of a star or its house as used in Astrology.

Waqūla (I.): 428, 430, 432, 433

Wasīkā: 583

Wasīna Head: 347

Wāsini: 305, 306, 311, 314, 334, 335, 337

Wāzah (I.): 588

Wazīnā: 238, 265

Zaḡad: 87

Zalwīlūl: 275, 277

Az-Zaḡ: p. 2, 1.9, V 27, 49, 81, 126, 312, 365, 393, 414, 424, 670

Zanzibar: 24, 316, 318, 323, 327, 332, 335, 338, 339, 340, 341, 348, 349, 351, 357,
361, 551, 662, 674

Zimbāwi: 561

Zafāri: 23, 186, 194

Musanbigi: 533

Nubia: 553

Qalhāt: 23, 535

Qalhāt's Coast: 179

Qalmān: 277

Qays (I.): 404

Al-Qumr: p. 2, 1.9, 6, 318, 571, 632, 635, 636, 637, 652, 653, 666, 677, 681, 686

Ras al-Hamām: 315, 321, 323, 345

Ras Madwar: 99

Ras al-Mil: 660

Sadbuwa (I.): 582

Sa^cda (I.): 646

Samḥa (I.): 192

As-Sāriq: 238, 248

As-Sawāhil: p. 2, 1.9, 6, 293, 631, 641, 677, 686

As-Sūf: 107

As-Sūf at-Tawāl: p. 2, 18, 9, v 28, 43, 81, 101, 201, 204, 206

Sind: p. 2, 1.8

Sintāwa: 569

Smākmand: 346

Socotora (I.): 110, 115, 127, 186, 188, 193, 196, 659

Sofala: p. 2, 1.9, v 6, 229, 230, 468, 476, 485, 501, 502, 516, 519, 521, 541, 547,
549, 561, 562, 570, 573, 575, 576, 592, 598, 609, 621, 631, 638, 677, 680.

Sofala of the rivers: 601

Sudan: 565, 599

Sulanyāt: 484, 486

Sumanāt: 99

Sundā (Is): 364, 365, 370, 373

Aṣ-Sanūni: 213

Saklā: 273, 274

Šālī (village): 384

Šang Šanguwā: 436, 441, 444, 447

Aṣ-Šarqā' (I.): 392, 394, 395, 398, 403, 440

Šiḥa (town): 622

Šingāḡi: 471

Tiri Raḡā (Is): 655

Ṭabqāt: 44, 197, 200, 201

Wādighra: 621

Al-Wāhāt: 564, 590

Wāhāt's Coast: 590

Wāmalū (I.): 400, 406

Wamizi: 469, 470, 473, 477, 642

Kīlwa Tūni: 434
 Kingdom of the Heathens: 550
 Kingdom of Munā Manāwi: 620
 Kitāwa (I.): 250, 263, 266, 268, 273, 643, 660, 668
 Kwāla (I.): 388, 391
 Kwāma: 482, 500, 545, 601
 Kwāma Bay: 482, 505, 507, 511, 545, 566, 567, 600
 Kwāma of the Pagans: 491

 The Laccadives: 7, 11, 27
 Lāmū (J): 250, 262, 263, 267, 268
 Lingāni (I.): 468

 Māga Head: 349, 350
 Maghrib: 565
 Mahāyam: 55, 75, 85, 95
 Malabar: p. 2, 1.8
 Malābatī: 580
 Malwān: 234, 240
 Māmī: 74
 Manārah: 571
 Manḡi: 424
 Manfīa: 260, 376, 395, 402, 403, 406, 407, 410, 412, 415, 422, 431
 435, 465
 Maqārah: 571
 Al-Maqdiš, Land of: 327, 328
 Maqdišūh: 216, 219
~~Māra: 220~~
 Maṣanḡūbūlī (Is): 399
 Maṣīra (I.): 182
 Maṣīya Island: 327, 328, 411
 Al-Maṭrad: 429
 Al-Maṣwī (I.): 351, 353, 355, 356, 358
 Melinda: 281, 283
 Melinda's Head: 281
 Minṣār's Head: 316, 320, 321, 345
 Minwāfa: 296
 Minwāfa's Bay: 294
 Miṭawāfa: 296
 Mombasa (I.): 294, 298, 300, 306, 661, 668
 Mulālī (village): 384
 Mulbayūnī (Northern): 473, 474, 512, 530, 531, 532, 536, 537, 540, 544
 Mulbayūnī (Southern): 579
 Mūma Bay: 544
 Munḡ: 304
 Munḡi Hazan: 284
 Muqbil's Shoal: 44, 204, 212
 Al-Murūt: 208, 209, 212, 213

Fāmiya: 400
 Fāza 'alī (I.): 237
 Al-Fil Head: 363, 371, 375
 Flūluwa (I.): 401, 406
 Fortunate Islands: 615
 Franks Country: 559
 Ġardafūn: 117, 118, 121, 125
 Ġardūl: 103
 Ġarūn: 535
 Ġirīb: 197, 102
 Al-Ġubb: 232, 245, 639, 668
 Al-Ġumġuma: 180
 Ġūzerāt: p. 2, 1.8, 4, 23

Harāmiz (I.): 5
 Hīlī: 125
 Hindarābī (I.): 404
 Al-Hirāb: 102, 103, 104, 217
 Hirāb of the Dunes: 199
 Al-Hirāb's Region: 199
 Al-Hadd: 71, 176, 252, 260
 Hāfūnī: 190
 Al-Hanaṣī: 442, 450
 Al-Hanṣān (I.): 448, 454
 Al-Haṣīl: 144
 Al-Haḍra' (I.): 178, 256, 309, 317, 318, 320, 332, 334, 673
 Al-Hawr: 535
 Hūniya (I.): 528

'Ikūhāġūndah (=Island of al-Šarqā): 393
 Island of Fāza 'alī: 236
 Island of Kaḫfīnī: 16
 Island of al-Kāfir: 359, 361, 366, 367, 371
 Island of Malakī: 19
 Islands of Munawwarah: 654
 Island of Šikā: 234
 Island of Wāzah: 588
 Island of Zarin: 669

Kaḫfīnī (I.): 9
 Kaḫalwa: 547
 Kalfī's Mountain: 284, 303
 Kaḫūma head: 278
 Kilwa (I.): 422, 425, 446, 450, 452, 457, 462, 468, 507, 519, 536, 538, 573, 663, 678, 679
 Kilwa of the Kings: 458, 539
 Kilwānī: 510, 511
 Kilwa Haswāndū: 426

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African Coast: 631, 657
Al-'Aḥwār: 175, 253, 508, 551, 638, 469, 658, 649, 681
Angazigā (I.): 633, 635, 682
'Aṭwāḥ: p. 2, 1.8, 5

Barāwa: 220, 221, 226, 228, 243, 301, 668
Batta: 235, 236, 240, 241, 249, 262, 263, 285
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Proper Name	Star	Arabic Name	Reference to the verses
Achutnur	α Eri	az-Zalim	29
Acrux	α Cru	al-Murabbā'	66, 89, 143, 168, 269
		Angam, al-Murabbā'	171
Alloth	ε UMa	al-Jib	584
Arcturus	α Boo	Rūmī	18
		al-Rūmī	121, 155, 157, 160, 161, 164, 167, 172, 200, 271
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Betelgeuse	α Ori	al-Simākū	135, 154
Canopus	α Car	al-Mizān	62, 67, 141
		Sahayl	121, 123, 131, 162, 163, 167, 289, 290, 329, 471
Capellā	α Aur	al-Sahayl	29, 160
		al-Say	58, 60, 62, 64, 97, 270
Cantor	α Gem	al-'Ayyūq	66, 91, 93, 132, 141, 145, 329
The Cross	α β γ δ Cru	Sāmi al-Sūf	133, 150
The Crow	α β γ δ ε ζ Crv	al-Murabbā'	III
Hadar or Agena	β Cen	Angam al-jarīb	69
Hamal	α Ari	az-Zalim	70, 87, 123, 140, 143, 169, 272
		al-Dīl	18, 200, 268
The Higher Cross	γ Cru	al-Dīl al-Sāmi	37
Kocab	β UMa	al-Murabbā' al-Farqī	71
		al-Farqī	122, 175, 252, 254, 258, 462
		al-Farqī al-'Albur	244
		al-Farqī al-Kabir	247, 415
Mikab	α Peg	al-Farqī al-Muqaddam	
		al-Qusab or al-Farqī	110, 112
Mizar	ζ UMa	Sāmi al-Nā'ī	31
		al-'Imq	48, 54, 584
Phad & Megrez	γ δ UMa	al-'Ara'ī	463
		al-'Ara'ī	517
Phorad	γ UMa	al-Farqī al-Sajr	416, 465
Polaris	α UMi	al-Guday	163
		al-Gāh	22, 41, 51, 52, 54, 55, 56, 64, 89, 118, 122, 123, 156
(Procyon)	α β Cmi	al-Dīr al-Yamāni	147
		al-Yamāni	146
		al-Yamāni	148
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Rigel	β Ori	al-Burraq	55, 57, 60
Rigel Kent	α Cen	al-Ma'qī	68, 70, 75, 77, 83, 88, 89, 142
Rigel Kent 28th- star or Agena	α β Cen		418, 466
Sirius	α CMa	al-Himān	
		al-Ti	91, 93, 96, 145, 289, 291
		Al-Sīra	193
Vega	α Lyr	al-Waqī'	133, 150

COMMENT

In as-Sufaliyya, the latitude is given in fingers. The finger equals $1^{\circ}36'25'' \frac{5}{7}$, since the circumference measures 224 fingers according to Ibn Mājid⁽¹⁾.

Latitude North is obtained by the altitude of Polaris from eleven fingers (latitude of Ġudda, Ra's al-Hadd and Zaġad) to one finger (latitude of as-Sif at-Tawil), and by the altitude of the Guards from seven fingers to four fingers approximately. For the african coast, Polaris is used from Ġardafun (four fingers) to as-Sif at-Tawil; the Guards, from Fiṣṭ Muqbil (7 fingers) to Malwān (4 fingers).

Latitude South is measured by the altitude of the Guards from 4 fingers to one finger, then by the altitude of the Handle of the Plough from 12 fingers (latitude of Manfia) to one finger (latitude of the southern end of al-Qumr). In the african coast, Na'ṣ means $\epsilon \zeta$ of the Great Bear or η alone of the same constellation.

(1) Al-Hāwiya, chap. II, verses 54-55; al-Fawā'id, p. 26.

3- Stars for finding latitude

Proper Name	Star	Arabic Name	Reference to the verses
Polaris	α UMi	Qāh	7, 62, 76, 84, 85, 96, 104, 140, 143, 149, 154, 161, 165, 168
The Guards	β γ UMa	al-Qāh al-Farāqid al-Farqadān	15, 20, 170 174, 295, 243, 257, 417 283, 333, 413
The Handle of the Plough: Alloth & Mizar	ζ & UMa	an-Nā'iz an-Nā'is	111, 413, 464, 469, 474, 537, 566, 570, 584, 684 467, 498, 499, 511, 541, 571, 578, 581, 588, 634, 654
Alkaid	η UMa	Augum al-Hirāb Sabī' an-Nā'iz	518 17, 270, 271, 272

TABLE III
Positions of the Mansions throughout the Year

Numer. Calendar	Byz. Calendar	Rising Mansion	Culminating Mansion	Setting Mansion
Southern Mansions				
1	13 Nov	The Crown	The Lion's Forehead	The Pleiades
13	26 Nov	The Scorpion's Heart or Antares	The Lion's Mane	The Bull's Eye, or Aldebaran
26	9 Dec	The Scorpion's Tail Shaula	The Lion's Tail or Denebola	Orion's Head
39	22 Dec	The Ostriches	The Bow's Stars	The Twins Feet
52	4 Jan	The Void Space	Spica	The Twins Head or Castor & Pollux
65	17 Jan	The Goat's Horn	The Faint Stars	The Lion's Snout
78	30 Jan	The W.B.'s left hand	The Scorpion's Stings	The Lion's Eyes
91	12 Feb	The W.B.'s left shoulder	The Crown	The Lion's Forehead
104	25 Feb	The W.B.'s right hand	The Scorpion's Heart or Antares	The Lion's Mane
117	10 Mar	Pegasus Shoulder	The Scorpion's Tail or Shaula	The Lion's Tail or Denebola
130	23 Mar	Pegasus Leg	The Ostriches	The Bow's Stars
143	5 Apr	The Whale's Belly	The Void Space	Spica
Northern Mansions				
156	18 Apr	The Ram's Horns	The Goat's Horn	The Faint Stars
169	1 May	The Ram's Belly	The W.B.'s left hand	The Scorpion's Stings
182	14 May	The Pleiades	The W.B.'s left Shoulder	The Crown
195	27 May	The Bull's Eye or Heart or Aldebaran	The W.B.'s right hand	The Scorpion's Heart, Antares
208	9 June	Orion's Head	Pegasus Shoulder	The Scorpion's Tail, Shaula
221	22 June	The Twins Feet	Pegasus Leg	The Ostriches
234	5 July	The Twins Head, C&P	The Whale's Belly	The Void Space
247	18 July	The Lion's Snout	The Ram's Horns	The Goat's Horn
260	31 July	The Lion's Eye	The Ram's Belly	The W.B.'s left hand
274	14 Aug	The Lion's Forehead	The Pleiades	The W.B.'s left shoulder
287	27 Aug	The Lion's Mane	The Bull's Eye or Heart or Aldebaran	The W.B.'s right hand
300	9 Sep	The Lion's Tail or Denebola	Orion's Head	Pegasus Shoulder
313	22 Sep	The Bow's Stars	The Twins Feet	Pegasus Leg
326	5 Oct	Spica	The Twins Head, C&P	The Whale's Belly
Southern Mansions				
339	18 Oct	The Faint Stars	The Lion's Snout	The Ram's Horns
352	31 Oct	The Scorpion's Stings	The Lion's Eye	The Ram's Belly

[illegible]

COMMENT

In as-Sufaliyya, Ibn Mājid uses seven mansions only (2 southern and 5 northern) out of 28 distributed on a circle of 224 fingers, at intervals of 8 fingers: 14 are visible and 14 invisible.

These mansions constitute the guiding stars for the navigators from dusk till dawn⁽¹⁾. Their names are given and their rising, culminating and setting times are looked to throughout two calendars made equivalent: the Arabian Nuruz year of 364 days and the Byzantine's or Rum's year of 365 days. The first of the Arabian Nuruz corresponds to the 13th day of November invariably. Every 13 days (14 days for the Lion's forehead only to compensate the difference of one day between the two calendars), a mansion rises, a second one sets, a third culminates in the northern hemisphere, and a fourth culminates in the southern hemisphere. Any mansion stays visible for 182 days after its rising, culminates above the horizon 91 days after its rising and under the horizon, 273 days after its rising. It rises again 365 days after its precedent rising and so on⁽²⁾.

Thus, for the whole year and for all places, the seaman has at his disposal 28 guiding stars or groups of stars. He knows well where to find them in the heavens and when they rise, culminate and set. Tables II & III outline these phenomena.

(1) Al-Hawiya, chap. III, verse 11-14.

(2) Al-Hawiya, chap. II & III.

2- Guiding Mansions

Proper Name	Star	Arabic Name	Reference to the verses
Bull's Eye or Head of Aldebaran Antares or the Scorpion's heart The Twins Head or Castor & Pollux	α Tau α Sco α β Gem	ad-Dabaran al-Qalb ad-Dira' ad-Dira' al-Sami' al-Sami' al-Sami' as-Sarfa Baṭn al-Hūt al-Hūt al-'Akrāḡ al-Sarjān al-'A' zai	270 75, 77, 83, 87, 88 152 148 146 174-243 114-116 114, 119 53 31, 48 155, 156, 160, 268, 269
The Lion's Tail or Denebola The Whale's Belly or Mitrach or Piscas The Ram's Horns Spica	β Leo β And β γ Ari α Vir		

fact, this is not always true, because the distance between two consecutive stars or groups of stars, is never 7 fingers as it should be ($11^{\circ}15'$), and that $\alpha \beta$ Cen (al-Ḥimārān) sector comes before Canopus and Achernar sectors, although its declination is superior to theirs, and this fact is well known among the arab seamen⁽¹⁾. In this conjuncture, it seems that the Point-Polaris is of the utmost importance for drawing the sectors which lead to the guiding stars. Thus the sectors are believed to be a kind of frame of reference to show the beginners how to find and learn the positions of the stars of navigation that give the sailing directions. The skilled pilot recognizes them without any help or circle. The complete 16 guiding stars are listed in the following table, including the arabic names related in al-Ḥāwiya.

(1) Al-Fawā'id, P. 136, 1.9-10: «al-Ḥimārān are nearer than Canopus to the South Pole.

COMMENT

In the poem of al-Hāwiya, Ibn Mājid calls the Cards of Arab Navigation «The Circle of the Ship»⁽¹⁾ and the «Circle of the houses»⁽²⁾. Its circumference measures 224 fingers⁽³⁾. The position of al Ġāh or Polaris is marked on it⁽⁴⁾. A diameter, drawn through the Point-Polaris and the Center of the circle, determines two semicircles: the eastern and the western. Each of them is divided into 16 sectors of seven fingers ($224/32 = 7$) beginning from the Point-Polaris clockwise. Then, ten stars of the first apparent magnitude and six famous stars or groups of stars of visual magnitude varying between 2 and 3, are chosen, and their names are given to the sectors - not to the points - as proper names. The basis of this choice would be, theoretically, the apparent rising and setting of these stars in the sectors. In

(1) Al-Hāwiya, chap. II, verse 14.

(2) Al-Hāwiya, chap. II, verse 54: «Mandil al-'Ahnān»: circle of the houses of the stars. Hann is arabic, not persian: it means dār or house, or main clear route, exactly as Mahanna. So, the circle is the circle of the stars 'houses or the circle of the routes.' The first translation is preferred.

(3) Al-Hāwiya, chap. II, verse 55.

(4) This may be done visually when Polaris is seen, or - by means of the astrolabe or the magnetic needle, said Ibn Mājid in al-Fwā' id, p. 117, 1.4-5.

—INDICES OF THE STARS OF ASTRONOMICAL NAVIGATION

1. Orientation index or abkhar

Proper Name	Star	Arabic Name	Reference to the vessel
Adhanar	α Eri	al-Mahdud	187, 307, 315, 356, 408, 423, 451 454
Antares (Scorpion)	α Sco	al-Qalb	663
Avennum	α Boo	al-Sinakh	22, 327
The Great Bear	α β γ δ UMa	an-Nu 'i	636, 639, 652
		al-Berki	180
		an-Nu 'al	701
		al-Farajid	586
The Little Bear	β γ UMi	al-Farajid	186, 470, 471, 643
		al-Nu 'i	636
		al-Sinakh	181, 189, 391, 206, 286, 305, 357, 359, 373, 407, 409, 424, 478, 539, 600, 653
Osagean	α Car	al-Sinakh	
Castor:			
Rigel Kent	α Cen	al-Humair	127, 196, 207, 371
Rigel Kent & Argos or Helder	α β Cen	al-Humair	228, 280, 302, 342, 395, 462
The Magellanic Clouds		al-Sabb	701
The Crown	β δ α Sco	al-Tal	42, 101, 106, 126, 221, 319, 354, 476, 479
			267, 268
Mercurial Major or the Greater		al-Bid' or al-Ba-	292
Mercurial Minor or the Lesser		al-Bid' or al-Ba-	
Little Cloud (White Cloud)		al-Bid' or al-Ba-	
Little Cloud (Dark Cloud)		al-Bid' or al-Ba-	
Ophi	δ α ε Ori	al-Bid' or al-Ba-	8
		al-Bid' or al-Ba-	26, 303, 396
The Princes 17, 19, 20, 27, 28	ε δ η ζ Tau	al-Qawra	527
Polaris or the N. Star	α UMi	al-Turya	15, 20
Scorpion or Sharat	λ Sco	al-Qab	101, 127, 182, 196, 207, 280, 286, 396, 476, 479, 514, 540
	α OMA	al-Ayrah	8, 41, 303, 324, 396, 465, 600, 689
Sirius		al-Tre	22
Vega or the Lys	α Lyr	al-Khar	

PART THREE

**INDICES AND BRIEF COMMENTARY
ON THE TRANSLATION**

98. The ar-Ruhh Islands, the Dwarfs whose ancestor is Adam — learn that — ,
 99. then the fractions in the measurements, and that sailing directions, or a reef, or a desolate island,
 100. or the strenght of the water, or a harbor for anchoring. The good pilot is the one who can manage.
 101. Examine and verify everything, if you comply with my instructions. Safety is in them, o pilot. Make your choice,
- XVII — F. 96 r, 15-16; ET: between 690-691:
102. You shall gain, through the Franks, knowledge about these routes and improve your skill
 103. by the time and by repetition. They discovered new routes, be informed.
- XVIII — F. 69 r, 19-20; ET: between 692-693:
104. I composed it (as-Sufaliyya) without any help. Absolutely not. And nobody asked for any clarification about it.
 105. Out of the way is the comparison between a pilot who inquires in the right way and the pilot who never finds anything to ask about.
- XIX — F. 96 r, 22; ET: between 693-694:
106. He, exclusively, granted me the privilege to voyage to all countries, guides and led me safely to my destination.

82. Thus, think over what I say about the unknown
~~sea~~.
83. Do the same for the rutter of the ancient pilots to which the scientists refer no more.
84. The names in it have been altered and changed; the famous ones are the best for the pilot.
- XII — *F. 95 v, 14; ET: between 666 and 667:*
85. But we heard a strange information from an intelligent, nice and experienced pilot.
- XIII — *F. 95 v, 20-23; ET: between 670-671:*
86. You find al-Qusûš and aš-šugûr in that place, my colleague.
87. Al-qurûš, the birds, al-qadd, and al-qarfâ are so numerous, be informed,
88. that we imagine we are in the sea or we have mountains under us in the sea.
89. When we learned the knowledge of this coast, we doubted no more and are now well informed.
- XIV — *F. 95 v, 29; ET: between 676 and 677:*
90. The Franks said precisely they discovered them (the islands) on the road.
- XV — *F. 95 v, 32-33; ET: between 677-678:*
91. The pilots set out from Sofala on the 170th day for sure,
92. or before or after that date. Know that. It is the best sailing season.
- XVI — *F. 69 r, 4-12; ET: between 688-689:*
93. The sailing distance between the mainland and al-Qumr is 8 zams. This is true
94. for the southern end of al-Qumr, and agreed upon, my dear.
59. Another appellation, meant by al-qumr, is correct, listen to my information, because
96. I mentioned for it, what suits the voyage, and so many islands in addition to al-Qumr and so many dangers.
97. It would have been enough to relate the Women's Island in which the unlucky wrecked is thrown alone,

64. They pass there between mountains, and make a written report about the route conditions
65. for whomever of them is returning from India or from their arrival point, understand my instructions.
66. Sometimes, they meet in that place; in other times, they come one after the other,
67. because it is the middle of the route between their country and the land of Malabar, take my description.
68. Their voyage takes six months truly. Be informed of that. There are many islands on their way,
69. The ships sail on the 90th day of the Nuruz for their outward and returning voyages. God protect you from the wreckage.
70. Whatever island the Franks went to, they put ashore their men and ruled.
71. Expect from them to comply with their method in their outward trip and when they return,
72. so you might understand the events of the sea. All I have mentioned is written.
73. I intend to improve your knowledge about the sea. Get a better learning after my death, o intelligent pilot.
74. You shall learn their science, because they will not leave this region.
75. When your days and nights become numerous, you shall not regret to die.
76. If I could live till the event of the peace, I would acquire a praiseworthy knowledge
77. about the entire northern Byzantine land and about China. And I wouldn't have had enough.

XI — *F. 95 r. 24-30; ET: between 641 and 642:*

78. If their names are taken from al-Ḥāwiya, the number needs only to be counted.
79. It may be said the measurement is ten fingers at Madwar and Diu. Understand as I do and profit.
80. It may be said Mayāham, Tāna and Dahrāwī, take my elucidation.
81. The measurement may be seven fingers at Sāḡir and Zafāri, understand my indications.

48. Whoever tries to go to China, minds the dangers of his destination; otherwise he would have expected the fulfillment of his desire.
49. The Franks returned from India to Zang by this road.
50. Later on, in 906 H, they went to India, my brother.
51. They bought houses and settled. They set friendly relations with the Zamorine and trusted him.
52. Meanwhile, the people tried to guess their plans. They thought they might be conquerors or foolish thieves.
53. the Franks used to coin the currency in the harbor of Calicut between their voyages.
54. I would have liked to know what they were going to do, while all men were amazed by their performance.

IX — *F.94v, 13; ET: between 619 and 620:*

55. The Franks, I mean the Portuguese, referred to us in that, and they gave him refuge.

X — *F.94v, 25-34 to F. 95 r, 1-12; ET: between 630 and 631:*

56. As to the Franks, they persisted in their voyages on that route until they became experts in it.
57. I have been told that when they set out from their land, they sail by
58. west and south for ten days with favourable and fair winds,
59. till the vicinity of al-Ḥālidāt islands, where they saw some islands in front of them and at the entrance, as it was reported to me.
60. Then, they set their course on Canopus for ninety days, listen to my say.
61. The water's depth stays always eight « stretch-edarms ». It never diminishes and remains quite above that figure,
62. until they leave as-Sa'ādāt islands behind them. Be informed.
63. Henceforth, they steer ahead for the coast of Ḥabaš and cast anchor safely.

31. He informed me about the expedition of the Franks who came from the Sudan's shore, through the deep sea,
32. who defeated the Maghrebians and submitted Andalusia to their authority.
33. Numerous islands, allied with the Franks, lie at their extreme northern border.
34. This mainland stretches toward the east and bends toward the south, take my true information,
35. as far as China frontiers, o my brothers, learn my description and imagine the land.
36. At the right hand, extends the Turks, Georgians and Armenians land, as it was reported to me.
37. There is nothing between them and the sea, but the Range of Mountains whose down-dropped easter side should be abandoned.
38. At the extreme western border of the Franks, there are four islands, my dear,
39. called Franġiya. They are elevated, large, high and visible.
40. All Franks ancestors are from here. This people had never been defeated.
41. He has an extremely powerful fleet of ships. Know that Venetia, my friend,
42. is a market for all peoples living in the vicinity of the Byzantine Empire (Rum), but she is wealthier than them, o my relatives.
43. I gave a true description of them. I did my best. I know not what will happen in the future after me,
44. regarding triumph and assault matters between them and the inhabitants of India.

VII — *F. 94 r, 2; ET: between 585 and 586:*

45. The Franks ships went to it (Wašikā island). They attacked and conquered it.

VIII — *F. 94 r, 12-20; ET: between 594 and 595:*

46. the Franks' Ships went to Wāzah in 900 H, o my brother.
47. They oppressed it two full years. Then, they proceeded forward to India certainly.

17. the coasts of the mainland and all its islands. The mainland under their rule covered the regions
18. as far as the confines of az-Zuqāq Sea and henceforth till al-Qumr, o my companions.
19. They governed the islands lying seaward, at a distance of twenty zams, off the mainland of the heathens (=Frnaks).
20. All these islands appear clearly in the west, my dear, at the southern shore of the sea.
21. Sabta, which belongs to the inhabitants of 'Adwa, is allied⁽¹⁾ with them, I mean al-Hālidāt islands, understand my discourse,
22. because they are near the western shore of that sea, at a sailing distance of twenty zams.
23. My island (=Andalusia) is opposite⁽²⁾ to them, ahead of the Franks, this is the fully true information,
24. because the inhabitants of these islands are white⁽³⁾ learn that.
25. They come from as-Sa'ādāt Bay, at the east of al-Hālidāt, guide yourself.
26. The mainland is allied with the government of all other regions. God protect you from all lands and wrecks.
27. The Franks went to Calicut, take this useful information, in 906 H, even after.
28. They sold and bought goods or ruled They bribed the Zamorine and oppressed the people.
29. The detester of the Islam moved freely in Calicut and the people was frightened and anxious.
30. The Meccan interrupted his voyages to the Zamurine's land; and Ġardafūn became assigned to the watchman.

(1) Wātā is an arabic verb used in yemen only. It might allude to a yemenite inserter.

(2) Manāhumu in Arabic means in face of them.

(3) In Arabic « red » means « white », when qualifying the races.

6. The heavy surfs of Sofala's heads fell back and struck them.
7. Their masts were swept away and thrown overboard, and their ships floated on the waters, my brother.
8. They were drowned and could see each other. Know the sailing season of this land⁽¹⁾.

IV — F. 93 r, 11-16; ET: between 559 and 560:

9. It⁽²⁾ shows that the Nile is divided into three branches, without any conjecture.
10. One branch runs toward Nubia. It is a muddy stream, has soft water and is situated near Šangā, o my hope.
11. The second branch goes to Kwāma. I have mentioned it before⁽³⁾ — this is an indication —
12. The third branch is the Egyptian Nile⁽⁴⁾. Trust me regarding the Gold, my friend:
13. the inhabitants of the West and North used the Nubian gold, rely upon my information,
14. to coin the currency called al-'Ašrafī. So, ask not anyone anymore about it.

V — F. 93 r, 19; ET: between 561 and 562:

15. It (the residence of the king of Zimbāwī) is a center of Gold⁽⁵⁾ be informed, and a region of slave traders, o inexperienced young man.

VI — F.93 r, 24-34 to F.93 v, 1-18; ET: between 565 and 566:

16. The Franks promoted our scientific knowledge and dominated the road,

(1) Whatever shipwreck is referred to, how could the men see each other after having been suffocated by immersion?

(2) No antecedent for the pronoun « it ».

(3) It is not related in the previous verses, nor in any other poem of the author. In al-Fawā'id, Ibn Mājid (pp.281, 1.12-13) says: « As to the Egyptian Nile, it originates in Abyssinia » and that is all.

(4) The contradiction of this false passage with the true one and its confusion are clear (cf 596-600 ET). Besides, al-'Ašrafī is the name of various gold coins of the Egyptian Mameluks, used in Yemen too. The Portuguese gold coin at that time was the Cruzado. It is a pity to pretend that the cruzado and al-'ašrafī are made of the nubian gold!

(5) Bī in Arabic means region.

APPENDIX

THE FALSE VERSES INSERTED IN AS-SUFALIYYA

I — F. 89 v, 13-14; ET: between 350 and 351:

1. In it (Zanzibar), for sure, you keep perceiving as-Simākayn (Arcturus & Spica) high in the heavens — understand the precise meaning —
2. till the neighborhood of al-Mašwī island which is at left⁽¹⁾, o my brother.

II — F. 91 v, 7-8; ET: between 470 and 471:

3. But along the coast, all peoples sail in security by the rising of Canopus.
4. Cast the anchor during the day or at night in any reef you reach and spend the night.

III — F. 92v, 4-7; Et: between 525 and 526:

5. The Franks (= Portuguese) had been drifted toward it (Sofala) during the closed season, on St Michael feast⁽²⁾ as it was fancied.

(1) The sailing route comes from the north, passes through the channel of Pemba, then through the channel of Zanzibar, and between Zanzibar and al-Mašwī. Thus Zanzibar is at left. So are the 16 islets at the south-west of Zanzibar. Al-Mašwī is necessarily at the right of the route and not at left.

(2) November 8, in the Orient.

696. I have given much knowledge till now, you will get completely used to it, when sitting to measure with al-Kamāl (100).
697. The reefs, the coast, the measurement, the wind, the sailing season and the people,
698. the anchorages, the islands sailing season, I verified precisely all that, listen to my advise.
699. Sail steadily to the isles, bless the Prophet and take my recommendation.
700. God bless in the morning and at dawn, the Chosen, the best of all men,
701. as long as the stars of the Great Bear revolve around the pole, and the Zang guide themselves by the Magellanic Clouds.

[EPILOGUE]

66 — [The science in as-Sufaliyya].

689. Think of the science in as-Sufaliyya, which guides
you in the South, take my discourse.
890. You shall not find any other poem, dealing with
that route and having a larger view in verified
knowledge.

67 — [Number of verse of as-Sufaliyya].

691. as-Sufaliyya has seven hundreds verses, it exceeds
them by one verse. Learn it from Aḥmad as-Sa'dī.
692. Implore God, the Forgiver of sins, for me, in my
life and after my death.
693. I know that route of the South so well that the pilot
of the South himself used to ask me about it and
about its reefs.
694. Everybody will trust anyone who observes visually.
695. The pilots believed in me and in the Guiding
Prophet, and neglected those who saw the country.

673. That is why the traveller sights them when he goes seaward for fear of the WSW wind, on his route to al-Ḥaḍrā island.
674. In some years, very rarely, the pilots steer, in their travels, for Zanzibar,
675. from its back, not from the west side. So, comply with my instructions, or try by your own.
676. I explained it to you, o my friend; the reporter alone is responsible for it.

65 — [Sailing seasons of the coast and the isles].

677. Be informed that the sailing season, for the pilot of as-Sawāhil, to al-Qumr and its isles, and then to Sofala,
678. extends from the first day of an-Nuruz to the 70th day. For the pilot of Kilwa, the season is on the 90th day.
679. But the sailing season to Kilwa is the 20th day, I have already mentioned (99) this season, my dear.
680. Sofala has only one season, profit of it and be wise.
681. Regarding al-'Aḥwār and al-Qumr, the expert pilots indicate a common season.
682. which can be used two or three times every year, for the journey to Angazigā,
683. The best season for the outward and return voyages is on the 100th day of an-Nuruz, my dear,
684. but by light breeze, not by strong wind, for the return voyage, not for the outward, o pilot.
685. The additional season falls in the Dimānī, for the return voyage, not for the outward, o pilot.
686. The pilots of al-Qumr have two seasons for as-Sawāhil, o inquirer.
687. I related all the courses, I missed none, If you ever cross this sea in your life,
688. you shall notice the truth of my say and deed, because this art is a great rational science.

655. But it lies in the east, o pilot, much farther in the sea than Tiri Raḡā, o brother.

64 — [Sailing directions between the islands and the littoral].

656. The sea route from the islands to the littoral takes three days sailing at least.
657. Some islands are close to the african coast, the pilot sets out for them by the breeze of the two sails (97),
658. Some others can not be reached by the WSW wind unless you depart from al-'Aḥwār.
659. But the crossing by the mild wind resembles that of Socotora, learn that.
660. Navigate from Kitāwa to ra's al-Milḥ by Sirius ☿, o pilot, this is my advise.
661. If you set out from Mombasa to Damūti, learn these descriptions,
662. sail by Centaurus ♉. From Zanzibar to Damūti, the courses are
663. by the rising of the Scorpion ♏. The pilot of Kilwa sails to it by the rising of Sirius ☿. Learn and teach the pilots.
664. The pilots of Sofala and al-'Aḥwār travel rarely to the islands discuss not.
665. If they do, they travel to the southern islands. Some of these pilots come once within years.
666. Some islands lie at the east of al-Qumr. A wise and well informed pilot told me about them.
667. These islands spread towards the north and extends in the east opposite.
668. Barāwa, al-Gubb, Kitāwa and Mombasa, understand my say.
669. The islands of Zarīn are counted among them, be intelligent.
670. I do believe this information because I found not in az-Zanḡ any
671. cross wave (98), o good pilot, which should increase here.
672. They are separated from each other, understand my instruction.

640. Hereafter are the measurements of the islands, I mean which are known to the pilots
641. and their routes to as-Sawāhil. I hide not my knowledge, my friend.
642. Take the latitude of Damūti eleven fingers of the handle of the Plough. Then, at a distance of 20 zams from Wamīzi, seaward, you shall be .
643. You reach the islands, if you sail from Kitāwa to Damūti by Canopus =.
644. You realize your wish and find purchase and sale in these islands. Damūti is opposite to Diabwā in the sea.
645. In Damūti the altitude of the handle of the Plough (96) is ten fingers and half, listen to my discourse, get not tired of my description.
646. Measure the altitude of the handle of the Plough ten ordinary fingers at Sa'dah, which is at the east side of all the islands, learn this useful utility,
647. because it is one of the islands of al-Qumr from which it can be seen, take my information.
648. Measure the altitude of the handle of the Plough nine fingers at Lingāni which lies seaward, my brothers,
649. off the coast of al-'Aḥwār, at a distance of more than 30 zams, take my word.
650. Till now, I have mentioned five famous islands in which there are sale and purchase. They are inhabited.
651. The desolate lands are lifeless. No need to tell anything else about them.
652. Al-Qumr ends where the Great Bear can no more be seen, o inquirer, take my indications.
653. The southern end (toward Canopus) of al-Qumr has a correct name, measure the altitude of the handle of the Plough in it, my friend.
654. The northern end is at eleven fingers of the handle of the Plough. It is twenty zams from the island of Munawwarah.

[Chapter V]

[Navigation between the East African Coast, al-Qumr and the islands]
[Altitudes of the handle of the Plough, Sailing seasons, Sailing directions]

62 — [Location of al-Qumr and of its islands].

631. At the eastern side of the African coast, extending from Sofala to as-Sawāhil, nothing disappears in the far horizon,
632. in the sea, except al-Qumr and the islands situated between al-Qumr and the littoral precisely.
633. The most famous island is 'Anḡaziḡā, o my friend, and it is obviously at the west side of all the other isles.
634. It is at latitude eleven fingers and a quarter of the handle of the Plough. It is a large island, listen to me.
635. Sail from Anḡaziḡā to anywhere you like in al-Qumr in the east, I tell you the truth.
636. The islands lie opposite to al-Qumr, at the setting of the little Bear ♀ and of the Great Bear. This location is sure, learn it.
637. The southern end of al-Qumr is directed toward the pole, without lie.
638. So is Sofala. From al'-Aḥwār, you go by the setting of the Little Bear ♀ by experience.
639. till the borders of al-Ḡubb and the land of al-Maqdiš. From there, you incline to the setting of the Great Bear ♀.

613. Ar-Ruhh dwells in them, since they have lonely elephants (93) he watches.
614. He flies carrying the elephant from the shores of the islands, take my information,
615. called « Fortunate Islands » according to trustworthy references, take these useful indications.
616. These isles are nearby the southern coast and close to the Eternal islands, understand the truth.
617. Every expert and clever pilot knows them well: they are the beginning of the wilderness (94), comprehend my allusions.
618. These informations are sufficient about the inhabitants of these islands in my time, o my pilot.
- e-619. Next to these isles, in the north, take my information, some people as tall as the arm of the Egyptian are living.
620. Some of them take refuge, o courageous pilot, in the kingdom of Munā of Manāwī.
621. The center of gold above Sofala is called Wadiḡrā, take this true information.
622. Steer for land opposite to it, o my friend. The last of the cities is called Sīḡa,
623. which is at a walking distance of one month from the center of Gold toward the northwest, it is amazing.
624. Its inhabitants are naked barbarians in the inlands, they know not the Takrūr language.
625. There is a rough and muddy water between them and Takrūr. The Takrūr see them with naked eye very clearly.
626. They wait on the coast for the ships setting sail for their sea.
627. and look at the fire and smoke, except those who saw the place.
628. The mud contains drinkable water seeping from the Egyptian Nile, understand my discourse,
629. which mixes with the sea in the west. This is what was reported to me, my friend (95).
630. I retained only the true informations, reported by the experienced pilot.

594. Its inhabitants are white (91) because of the low temperature, my brothers,
595. till the range of mountains where the Egyptian Nile flows down slope eastward. So, take their description.
- b-596. The surface runoff of this range forms three streams: first, the Nile that flows toward the north
597. and has many cataracts whose number is known by God, the Creator and its Maker;
598. the second, the western stream, runs to the country of the heathens who are the barbarians of the inland of sofala,
599. — The desolate and muddy Sudan lies, o pilot, between the first and second streams, o brother —
600. the third stream, the eastern, goes to Kwāma bay and flows toward Canopus[≠], this is its sign.
- c-601. Kwāma is the center of Gold in Sofala of the rivers,
602. because the inhabitants of the countryside are isolated and scattered in a flat (92), wide, perfidious land,
603. full of reptiles and wild animals. The elephant in it is tame without being domesticated.
604. It equals the two thirds of the world and of all the creatures in the north, west and east;
605. thus one third is left to other peoples. Calculate on this basis the part and the excess.
606. There is no route for the traveller in it and the trees mix and interlace.
607. Men circulate on the coast, on the west, north and countryside.
608. They keep passing by and approaching. And it is true, as it has been reported, my friend,
609. that they bring the zingiber and copper for the heathens of Sofala of the slave traders,
610. for whomever brings them the gold and silver, take my information.
- d-611. Everybody knows there is no other similar center, except in the west.
612. Nothing lies in their southern side but unknown islands in the sea, without any signs.

577. there is a harbor sheltered from all winds, at latitude five fingers and a half « deficient ».
578. After this harbor, you encounter in the south, at latitude five fingers of the handle of the plough, as reported by experienced pilots,
579. a country called [southern] Mulbayūnī. It is around the harbor, I mean Mulbayūnī. It is supposed so.
580. Then comes Malābatī which is said to be on the shore; so, no doubt about it.
581. It lies at latitude four fingers « excessive » of the handle of the Plough, as the pilots reported to me.
582. The islands of Sadbuwah, which are three, follow at the south.
583. The best of them is Wašikā where ivory and ambergris are found.
584. In it, the altitude of Alioth and Mizar, I mean the altitude of the handle of the Plough, o my companion,
585. is three fingers, as experienced and verified by experts pilots.
586. Nothing else is known, but the island of Wāzah. And no pilot sailed south of it.
587. There are reefs, dirt and mountains, known by God, the Magnificent.
588. At Wāzah, the altitude of the handle of the Plough is two fingers without mistake, my brother; then the land ends.

61 — [Countries and peoples bordering Sofala].

- a-589. This is what we know, my friend. The land turns there toward the west
590. till it reaches al-Wāḥāt coast, and comes at the west of at-Takārah,
591. I mean al-Wāḥāt of Sudan and other Wāḥāt in that place.
592. A desert is inserted between al-Wāḥāt coast and the country of Sofala. It was reported to me it has mud in it.
593. Its entrance lies in the west seaward; as it was reported by experienced men.

561. But Sofala is separated from Munā of Manāwī and from the residence (88) of the king of Zimbāwī,
562. by a walking distance of one mont from Sofala towards the north west, as reported by an experienced pilot.
563. This king governs it to the end of the world. No other peoples are equal to them in the south,
564. but the barbarians or the desolate lands, at the south of al-Wāḥāt, as it may be calculated.
565. I relate what regards the Sudan and the Maḡrib, as reported by an experienced man.

60 — [Sailing directions from Kwāma bay to Wāza island].

566. I go back to my first description: to latitude seven fingers of the handle of the Plough at Kwāma, bay understand me.
567. Above Kwāma bay, there is a reef in the east side; beware of it when steering for the land and be sure.
568. It has sands towards the setting of Sirius*, till you sight it clearly, take my information.
569. It is, o young pilot, opposite to Satāwah, whose inhabitants are barbarian heathens, learn my discourse.
570. Sofala is at latitude six fingers of the handle of the Plough. The islands called Satāwah are at latitude five fingers.
571. At latitude four fingers is Manārah. Maqārah comes next towards al-Qumr.
572. Half of that reef splits into dirts and islets. I indicate all this to you, as was reported to me.
573. But Sofala, the harbor of gold, is ruled by the king of Kilwa, discuss not,
574. I mean the coast, o inquirer, till the center (89) of the gold, take my indication.
575. Above Sofala and the coast, o brother, there is an apparent route to that (90) center of gold, improve your learning.
576. At the southern side of Sofala, o brother, at two days sailing,

544. Mūma bay on the littoral, is opposite to [northern] Mulbayūnī, whose population is
545. muslim. But at latitude seven fingers of the handle of the Plough, the heathens of Kwāma bay abide. This information was reported to me by an informer.
546. This bay extends far inland and originates from the land of the egyptian Nile. Henceforth are the details.
547. The inhabitants of the region between Sofala and Kaḡalwah are oppressive heathens.
548. They are called Munā with an additional name, i. e. Munā Batūr, being a great king and what a great pagan!
549. He has the centers of Sofala, because his country bounds on the eastern Sofala.
550. From eastern Sofala, one can perceive the kingdom of the heathens which is next to Sofala itself (85).
551. The great king possesses the lands from al-'Aḡwār to Zanzibar on the continent and in the sea, I myself inquired.
552. He owns the centers of the gold, because they are located in the country of the heathens,
553. with these vile remote inhabitants. The center of Nubia belongs to them.
554. The above people contact each other. A sea separates them. They have a terrestrial boundary
555. extending to the sea shore at the west. Experienced pilots told me about them.
556. They come in baršāt, (86) o courageous pilot, from a land at a distance of seven days, o brother.
557. They wait till they reach the heathens country, rather the western sea, this was reported to me by an informer,
558. who said they come, to dig the copper to pay with it the silver (87) of those dirty inhabitants,
559. from the end of the Frank's country and the West, understand my discourse and profit, my friend.
560. In their northern border, landward, there are some famous islands, in the west, o courageous pilot.

526. But on the 170th day of the Nuruz, you have a unique season, take my guidance.
527. Sail by the rising of Arcturus and the Pleiades seawards, my brother.
528. As it is done from Aden to Ḥūriyā on the Dīmānī, learn the condition of the sea, my pilot,
529. till latitude eight fingers and a half of the handle of the Plough is reached and the wealthy coast attained.
530. Then, you steer for Mulbayūnī and for the coast next to it. No ship goes beyond it.
531. Before you sight Mulbayūnī, you perceive two mountains: one is red, the other white you can see with the naked eye.
532. These mountains guide the pilots when steering for Mulbayūnī; this is a valuable information.
533. They guide them for Musanbiḡi, too. Stay away (84) from the shore to avoid hardship.
534. The sailing journey lasts about one month for all races and creatures,
535. as the voyage from Qalhāt to al-Bawāṭin, al-Ḥawr and Ḡarūn, be intelligent.
536. There is no end for the sailing season from Mulbayūnī to Kilwa, understand my poesy.
537. Mulbayūnī lies at latitude seven fingers and a half of the handle of the Plough for all peoples.

58 — [Open sea sailing from Kilwa to Sofala].

538. If you desire the right course from Kilwa across the open sea,
539. navigate due west and by Canopus[≠], I mean its rising, understand my indication,
540. till Mulbayūnī and stay away seaward; then incline to the Scorpion[≠], which is your bearing
541. to Sofala, at latitude six fingers of the handle of the Plough. Learn my description.
542. Beware. Take no « deficient » measurement, or you commit a mistake and everybody will forget you,
543. under five fingers and a half which could be the farthest steering point, for fear of the south wind, my brother.

511. Steering for the coast is good from Kilwānī to Kwāma bay, at latitude seven fingers of the handle of the Plough.
512. In good weather, you perceive a high mountain from Mulbayūnī to these steering points.
513. No landmarks, special to that route, can be seen, for sure,
514. unless your course is by the setting of the Scorpion
≠. If you arrive at the bay at nightfall, approach,
515. and cast the anchor till morning, you shall find the inlet boundaries marked by woodlogs on both sides.
516. The fisherman of that region will come to you. Then you enter Sofala. Learn it.
517. In it, you will observe that the altitude of Phad and Megrez is three fingers uniquely,
518. and that the altitude of Alioth and Mizar is exactly six fingers, in the season of the fundamental measurement. Take my description.

56 — [Sailing seasons from Kilwa to Sofala].

519. The best season, o my brother, from Kilwa to Sofala, listen to my information,
520. is from the first day of the Nuruz to the 50th day. Another season is the 20th day of the Nuruz.

57 — [Sailing seasons from Sofala to Kilwa].

521. But if you set out from Sofala, you should do it on the 170th day of the Nuruz.
522. This is the best season of all that might come before and after it, be informed.
523. Before that date, you encounter the disastrous mild W SW wind (83); after it, this same wind becomes strong in these headlands.
524. You should sail eastward to the open sea, because the wind blows from an oppressive and exacting shore,
525. about the 200th day of the Nuruz, o pilot, and the rough sea occurs often in this time.

494. The water flows and rises (80) near the land, o pilot, understand my explanation.
495. Its flow leads you to the southwest according to the experienced pilots,
496. Its tide resembles that of Cambaya. Understand the entry by this indication.
497. Get in it, when the water rises, exactly like in the spring tide of Cambaya.
498. The best steering for the land is at latitude five fingers and a half of the handle of the Plough, for fear of the bad SE wind (81).
499. In case you steer for the coast between latitudes seven and nine fingers of the handle of the Plough, understand my recommendation.
500. The reef is high near Kwāma, recognize it, my brother: this is its sign.
501. But it is low near Sofala. Sail, and commit not a mistake,
502. to Sofala which has nearby landmarks not encountered close to any other place.
503. You perceive in front of you the coconut groves and the mounts of sands as signs.
504. You see the inlet near the emerging embankment, it has a two stretched arms depth, without lie.
505. Enter Kwāma bay during the rising of the water, as it is exactly done in Cambaya bay.
506. The inlet is marked by woodlogs till the bay, they were put by a man hoping a reward from God.

55 — [Coastal Sailing in small boats from Kilwa to Kwāma bay and Sofala]

507. If you desire to set out from Kilwa to Kwāma bay, sail along the shore, o pilot.
508. In case you are in a small boat, you shall follow a fair route to (82) al-'Aḥwār according to your own experience.
509. The winds might veer on your way, my companion; that is why,
510. you should run seaward, my pilot; then steer for Kilwānī.

477. But if you set out from Wamizi, leave the land and the shore seaward,
478. sail one day or four zāms due north and by Canopus ☞. Take my word.
479. Then aim to the Scorpion ☞ and to the Crown ☞, and penetrate in the open sea at nightfall on these bearings,
480. for two or three days, in the well equipped ship passing there.
481. You shall find along your route that the water becomes shallower near the coast, without lie.
482. When you steer for the land ahead, you meet a reef on Kwāma bay, take my indication.
483. Keep that reef at right till you pass it; sail along the coast and follow the shoreline (77)
484. till you reach Sulanyāt which is a reef above Sofala, my friend.
485. All Sofala shores are sandy, o pilot, they have neither mud nor springs.
486. Keep Sulanyāt reef at right till you pass it, o my friend and hurry up to the inlet with joy.
487. Get in the country near this entrance; you shall see it with your own eyes.
488. The water whitens here. The sounding (78) is used till the eastern border of the coast, take my instruction.
489. If you desire to anchor, do it. The land is green, anchor and enjoy it.
490. But the waves inspire fear among the emergent rocks, because they are exposed to the winds, take my advise.
491. The waves might throw you towards Kwāma of the Pagans. Therefore, recognize daylight.
492. In case of necessity, cast anchor in Kwāma till dawn, and beware
493. because most of its winds are southern and the water has a monthly tide (79), my dear

[Chapter IV]

[Coastal and open sea navigations of the country of Sofala]

[Altitudes of the handle of the Plough, Sailing directions, Sailing seasons]

[Land's end, Countries bordering Sofala]

53 — [Coastal sailing from Kilwa to Wamizi Mulbayūni and Sofala].

468. If you desire to sail the coast, from Kilwa to Sofala, you should
469. set out, my dear, to Wamizi, situated towards Canopus ☞ pole, at eleven fingers of the handle of the Plough.
470. Wamizi is an island whose inhabitants are muslims. The pilots navigate to it by the rising of Canopus ☞.
471. They keep sailing by that bearing (Canopus) till latitude nine fingers of the handle of the Plough, I mean precisely till Šingagi,
472. whose inhabitants are muslims too but governed by the Pagan. Above it, there is a long ramified reef.
473. Mulbayūni is seen after Wamizi towards the south pole; it is the place of silver and ambergris.
474. Mulbayūni is at latitude eight fingers of the handle of the Plough exactly: I explained it to you clearly, o young pilot.
475. But this latitude is «excessive». Understand these rules I am giving you.
476. Set sail from it to Sofala by the setting of the Scorpion ☞ and incline towards the setting of the Crown ☞, be a perfect sailor.

Improve your course and be courageous.

51 — [Sailing directions from al-Hanaš to Kilwa of the kings].

450. Sail to Kilwa from the island known as al-Hanaš,
451. due south and by Acherar ≠ absolutely, till you face the northern mountain
452. Then, you shall sight the northern end of Kilwa's reef, close to you.
453. Navigate parallel to that reef till you pass it, and run seaward, you get safe out of it.
454. Al-Hanaš island is located at a distance of two zams sailing by Acherar ≠, o pilot.
455. In case you sail along the right side of the reef till it turns, beware of it.
456. Navigate when it turns by the setting of Sirius ≠. Enter not the west of Kilwa which is an unknown place without landmarks,
457. till you pass aside, and Kilwa comes at your left, then you shall enjoy security.
458. and fly the sails of arrival safely. Kilwa of the kings shall be in front of you.
459. Then, keep all the houses of kilwa of the kings
460. in the bow of your ship while you are looking and the people are waiting in the harbor.
461. Congratulations for this wonderful voyage and good fortune before you get the red gold,

52 — [Stellar altitudes].

462. Kocab's altitude is two fingers in Kilwa: it is a correct scientific measurement.
463. In it, the altitude of Phad and Megrez is eight fingers, pay attention.
464. The altitude of the handle of the Plough is 11 fingers and a half exactly, if you sail seaward, it is enough.
465. But at Manfia, guide yourself by Pherkad, I say,
466. when α β Cen are culminating, its altitude is four fingers and a half exactly.
467. And the altitude of the handle of the Plough is twelve fingers «excessive», inform the pilots.

430. Waqūlah is a round island, o brother, with exuberant vegetation which can be seen with the naked eye.
431. Its coast is white. Manfia can be perceived from it. Take my recommendation about it.
432. Before you reach Waqūlah, you meet an island with trees, tall and big.
433. It closes the access to the reef of Waqūlah. Leave all this at left and stay away.
- c-434. The name of the southern island is Kilwa Tūni. The shore is not safe here.
435. In the closed season (72), the pilots sail from Manfia to these two islands, which have routes
436. to Šanġ Šanġuwā at your right. Listen to my explanation and understand my purpose.
- d-437. Then, they sail parallel to the back of the reef as small boats do, by side wind.
438. All along that distance, the course (73) is at your left. Cast the anchor wherever you wish.
439. The reef has indentations (74) in which the waves break, you may shelter in some of them,
440. as in the main course mentioned for aš-Šarqā island in the north.
441. Know that if you leave Šanġ Šanġuwā behind you and at your right hand, you should incline to get out safely.
442. Approach and anchor in al-Ḥanaš island. Set out of it at dawn or at dusk, if you like,
443. because it is the last of these islands in the south. Be informed.
- f-444. But before Šanġ Šanġuwā, you find many unknown narrow submerged embankments (75).
445. The shallowest is three stretched arms deep, without lie.
446. As soon as you leave the embankments, you see the mountains of Kilwa clearly.
447. There are ridges (76) above Šanġ Šanġuwā. Beware of them, they are on the route.
448. At the south of al-Ḥanšān island, a reef lie and a rocky ridge stands at its west side.
449. Beware in their neighborhood in the darkness

49 — [Altitude of the handle of the Plough].

413. The Guards can not be seen any more in it and the altitude of the handle of the Plough is truly twelve fingers.
414. The Zang pilots said the handle of the plough altitude is more than twelve fingers. They lied. This is impossible.
415. In Manfia, the elevation of Kocab is two fingers and a half. I measured it with naked eye.
416. The altitude of Pherkad is three fingers and a half, o my brother, and whoever measures it not, shall miss it.
417. I need not measure the culminating star, the Guards admit no other presumption.
418. If Agena and Rigel Kent culminate over the Southpole, measure them, o man!
419. If God lead you, o pilot, to the east, seaward, at the end of the sailing season,
420. when you have sailed from the coast of India, and if you have been drifted by a contrary current,
421. take the corrected measurements, and measure as I said in my recommendation.

50 — [Sailing direction from Manfia to al-Hanani island].

- a-422. If you desire to sail from Manfia to Kilwa of the Kings, your course is
423. due south and by Achernar =. You shall meet a reef and a nearby small rocky ridge,
424. called Māngī by the Zang pilots. The reef extends towards Canopus =,
425. till the western side of the island, I mean the famous Kilwa, o young pilot.
- b-426. But at the southern side of Kilwa Haswāndū, all the islands lie at your left.
427. There is a route for the traveller between them. When you leave them behind, you see two islands:
428. first Waqūlah which has a long reef extending from its northern side toward its shore,
429. and containing emerging rocks, o pilot, resembling al-Maṭrad, o man.

395. Navigate from aš-Šarqā' to Manfia by Centaurus ≠
Another route goes
396. by the Scorpion ≠ at the beginning. Follow either
one, o friend,
397. because there are many shallows (70) you should
recognize surely in the middle of that route.
398. Whoever sails from aš-Šarqā' island by Sirius ≠ and
Orion ≠.
399. take my word, steers for the islands of the sea
called Mašanġūbīlī, as was reported to me.
400. and Wāmalūl—it is the nothern isle— and the
southern isle, near Fāmīa,
401. is called Flūluwa, and is covered with trees and
mud (71). There is a route convenient to my
purpose, between these islands.
402. They are considered harbors for every fair wind.
The experienced pilot sees them from Manfia.
403. Manfia is an island you perceive ashore from
aš-Šarqā', learn that and remember it well:
404. they are near the coast, my friends, like Qays and
Hindurābī,
405. In case you have sailed a long way in the open sea
and that night had fallen, keep going.
406. When you miss Manfia, harbor in Wāmalūl and
Flūluwa, o friend, then tack to and fro
407. and sail by Canopus from them to Manfia. God
protect you from the harm of the wreckage.
408. But, there, the sailing direction along the shoreline
is due south and by Achernar ≠ o my friend.
409. This course has much dirt. So, incline towards
Canopus ≠, o expert.
410. Before you reach Manfia, you shall meet an
emergent rock and a reef. Leave not the embank-
ment.
411. Zigzag at left and at right till you reach al-Māšiya.
From Māšiya, sail due South
412. to Manfia. Manfia is a good island, with double
indentation, triangular shape and population.

- b-376. Some pilots leave the reef at right and steer for Manfia steadily.
377. If you like to leave it at your left, sail on the route as you like.
378. Cast the anchor wherever you wish. Before the reef, you perceive on the coast the landmarks
379. of seven roads (68) with people settled in two villages near them, close to a head.
380. Near this head lies a big bay which can be entered and constitutes a good shelter for small ships (69).
381. You may get in it by the south fair wind, till the two villages near the shore.
382. Big ships find not in that bay a suitable harbor for them, as little ships do.
- c-383. The two villages may be recognized by their position near the inlet, because they are land marks.
384. It is reported that the northern village is called Šili and the southern Mulāli.
385. You perceive from them the reef of the inlet. Get in safely and cheerfully.
386. The depth of the water there is five or six stretchedarms, I mean the average, listen to my description.
387. But at its borders, the water is shallow in the reef itself and near the shore, o companion.
- d-388. Before the reef, there is a small island ahead of Kwāla; you can steer for it.
389. If you face it there, be careful, because submerged rocks lie into the water.
390. Beware of it: the swell of the sea breaks ahead on the rocks producing white foam clearly.
391. Kwāla comes next to the submerged rocks, o brother. All these landmarks are at left, take my recommendation.
392. Then, aš-Šarqā' island follows due the south pole.
393. It is called Ikūhāgūndah in Zang language. This information was reported to me by an experienced pilot.
394. The sailing distance from the beginning of that course to aš-Šarqa' is one zām, be informed.

359. and keep going by the rising of Canopus ☼ to the island of al-Kāfir, even at night,
360. for two zāms by fair wind. It is a clean course which has no dirts at right or at left.
361. In good weather, you perceive al-Kāfir and Zanzibar from the top of the mast. Hold on your course.
362. If you desire the sea route straight on, set your course by Centaurus ☼
363. for two zāms by fair wind till al-Fil head, count the two zāms precisely from the islands
364. called Sundā, whose number is five. Anchor at their southern side.
365. Sundā is their name in Zang language. If you desire them, take my recommendation;
366. al-Kāfir island which is considered one of them, lies far (66) from them, at their southern side.
367. If you wish not to go to al-Kāfir on the outward voyage, leave it; but on the return, you must enter it.
368. The Arabs gave this isle its name, and it is well known.
369. It has always small boats which come from the littoral, be informed,
370. because it is near the shore. In fact, it is ahead Sundā islands, o my friend.
371. The course from al-Kāfir to al-Fil head is by Centaurus . Al-Fil head is, o traveller,
372. a cliff on the shore, at the north, o watcher of the course (67), cast the anchor in it and sleep.

- a-373. If you sail by the rising of Canopus ☼ from Sundā' straight on
374. till they disappear out of sight, incline due south knowingly,
375. you shall reach al-Fil head, then the reef which is the inlet reef. Adjust your bearing and try.

342. It is one day sailing transversally, I mean width-wise, take my indication.
343. But its shape is considered round when calculating the route.
344. It has no true sailing direction. It is difficult to reach. Learn this information.
345. The northern end is called al-Ḥamām and Minšār heads. Learn it.
346. Its southern end, o brother, is called Smākmand, my dear.
347. But the head in the southwest is named Wasinā head, the experienced pilots reported to me.
348. Stay away from Zanzibar; sail parallel to its coast, and look at it with your own eyes. How wonderful it is!
349. See Māga at left, it is a head on Zanzibar coast.

45 — [Sailing directions from Zanzibar to al-Mašwī island].

350. Sail one zam from Māga head, you reach al-Mašwī island. It is an islet.
351. You perceive it clearly from Zanzibar. There are many islands at left between Zanzibar and al-Mašwī.
352. Leave them all at left. Cast the anchor at nightfall, o traveller.
353. Al-Mašwī has thick vegetation in the west (64). If you pass by night in this place, hurry up and move away from it.
354. When you face it, tack to and fro a little bit till your course comes by Sirius ≠ and the Crown ≠
355. An emergent rock (65) and a long reef appear above the water near al-Mašwī, at its northern side.
356. Al-Mašwī has an anchorage sheltered against the WSW and SW winds. If you like to anchor in it, approach.
357. Sail from Zanzibar to this island by the rising of Canopus≠, understand my interpretation.
358. If you wish, cast the anchor, or, in case you have nothing to do in al-Mašwī, navigate by the south wind,

324. Wherever the night falls, cast the anchor in water seven stretchedarms deep, or so.
325. Proceed till you have the houses in sight at its described extremity (62).
- c-326. Then, you shall see all the isles, o traveler, keep two of them at left.
327. All these isles are at right and in the west of Zanzibar. Cast the anchor in Māšiya island, o my companion.
328. Māšiya is white and a harbor sheltered from the south and W SW winds. Be glorified the Creator and Organiser.
329. In it, Canopus and Capella altitudes are equal, they were verified.
330. The pilots compute them. I measured them there with the astrolabe.
311. I found their altitude 39 degrees as usual.
- d-332. These islands are large, I mean al-Ḥadrā' and Zanzibar.
333. Their backside is clean. They lack no water (63). The Guards altitude is one finger between them.
334. The northern end of al-Ḥadrā' island is at latitude one finger and half of the Guards, and lies opposite to Wāsīnī. This is my description.
335. But the shoreline from Wāsīnī to Zanzibar, is surely directed
336. due south and towards Achernar ♄. It forms dirty reefs. Approach it not.
- e-337. Some pilots leave the reef at left, I mean of Wāsīnī, discuss not.
338. Then, They will not have an outlet to the exit near Zanzibar, take my calculations.
339. Many islands lie near Zanzibar, they count about sixteen, learn it.
340. They are located in the southwest of Zanzibar among dirts, o my companion.

44 — [Description of Zanzibar].

341. Zanzibar is a large island, divided into forty ancient townships.

[Chapter III]
 [Navigation parallel to the littoral of *al-Zamğ* and *al-'Aḥwār*]
 [Altitudes of the Guards and the handle of Plough. Stellar elevations]
 [Sailing directions]

43 — [Sailing directions from *Wāṣinī* to Zanzibar]

- a-314. If you set out from *Wāṣinī*, my brother, hold on the true course
- 315. due south and by the setting of Achernar ☌, o diligent pilot, till you reach the high Ras al-Ḥamām
- 316. of Zanzibar which has, be informed, another head at its east side, called *Minšār*.
- 317. These two heads are opposite to the southern end of al-Ḥadrā' island, exactly in the east and in the west.
- 318. There is a route between al-Ḥadrā' and Zanzibar for the pilot travelling to al-Qumr or Sa'da or the isles,
- 319. by the rising of the Crown ☌ precisely. It is the current of the two sails, my friend.
- 320. Be careful, steer not for al-Ḥadrā' island for fear you run against *Minšār* head, without lie.
- 321. The pilots avoid the sea between *Minšār* head and al-Ḥamām head
- 322. because of the dirt and the submerged rocky crests (61). Incline to the right, you shall be safe.
- b-323. When you pass al-Ḥamām head, sail parallel to Zanzibar. Leave this island at left.

297. *If you stay in that place, you see three submerged rocks (59), o pilot,*
298. *little ones, and high, off Mombasa. Look at them in the sea and beware,*
299. *so you enter the harbor safely, without any doubt, as a pilot sure of himself.*
300. *Enter Mombasa and enjoy the pleasures of the voyage. Mombasa has the trade and the profit.*

41 — [Sailing direction from Barāwa directly to Wāsini].

301. *If you cross the sandbars of Barāwa, understand my explanation:*
302. *sail by the setting of Centaurus= exactly twenty zams complete.*
303. *Incline to the setting of Sirius =, then to the setting of Orion=, you see Kalfi's mountain straight on,*
304. *and you perceive Manḡi and some islands in the far horizon. Navigate and hold on*
305. *the setting of Canopus=it is a good heading till you reach Wāsini and his passage.*

42 — [Sailing direction from Mombasa to Wāsini].

306. *You sail from Mombasa to Wāsini one zam and a half exactly.*
307. *Then you incline towards the famous Achernar = till morning. Depart not from my advise.*
308. *I watched and verified it in my testing experiments. Navigate by these courses, you shall succeed.*
309. *Sail parallel to the west shore of al-Ḥadrā island, because there are dirts (60), o my companion, at the eastern side*
310. *of its northern end. So beware, sleep not here at night, and stay awake.*
311. *So is Wāsini: it has continuous dirts till its southern tip, o my brother.*
312. *The Zanḡ pilot said: the dirts extend at its northern end; keep it in mind.*
313. *But I think this is wrong, o my friend. Listen to my instructions, and you will have the right route.*

pilots say Melinda's head appears jutting far in the sea.

282. But the breeze is near above the coast, beware and approach it not.
283. At Melinda, the altitude of the Guards is two fingers and a half exactly, take my description.
284. You see there the beginning of Kalfi's mountain which is followed by Mangi Hazan, learn that.

39 — [Description of the Magellanic Clouds].

285. All these places are at a distance of two days sailing from Batta, without lie,
286. by the setting of the Scorpion[≠] and Canopus[≠]. Learn that and navigate seawards at nightfall,
287. the ship's bow directed towards the White Clouds, and during the night toward the Dark Clouds.
288. There are two White Clouds, o brother: one is visible to the naked eye,
289. the other one is faint. The position of the White Clouds is between Canopus and Sirius;
290. But it is at a distance of ten fingers from Canopus, listen to my discourse,
291. that is one arrow (57); and at a distance of two arrows from Sirius and you can see both of them in straight line with naked eye.
292. The Dark Clouds are in the Cross, and may be observed at the end of the night, listen to me,
293. in the season in which the pilot of Sawāhil travels, during the Tirima (58) and enters Batta's country.

40 — [Sailing directions from Melinda and Mangi Hazan to Mombasa].

294. Minwāfa bay comes next to them, and Mombasa follows south of them
295. at latitude two fingers of the Guards, without lie. It has many visible stars whose altitudes can be taken as references.
296. It is an island, o brother, and its bay is at the north of Minwāfa, learn its explanation.

266. Kitāwa lies at the right side of the inlet, understand my discourse.
267. The land of Lāmū comes at left. Lāmū was an inhabited island in that place.
268. In Lāmū and Kitāwa, the altitude of Spica is observed to be five fingers in the rising, exactly like the elevation of Hamal.
269. The altitude of the famous Spica and Acrux is measured ten fingers. Listen to me.
270. The elevation of Alkaid, Al-Debaran and Capella is seven fingers measured by the naked eye.
271. The altitude of Alkaid and Arcturus is equal to the fundamental measurement. Take these useful instructions.
272. The altitude of Alkaid and Agena is six fingers and a half, learn it.

38 — [Sailing directions from Lāmū and Kitāwa to Melinda and Manjī Hazan].

- a-273. When you leave Lāmū and Kitāwa behind you, set out to Šaklā, o Friend. Šaklā is a little bay, o inquirer.
274. Beware of it by E N-E wind, o pilot. The land turns certainly at Šaklā.
- b-275 and you see, straight in front of you, Zalwīlūl, which is an island, isolated
276. off the coast. Seaward of it, there are reefs which have anchorages sheltered against all winds.
277. After Zalwīlūl, there is a new bay at a distance of Qalmān, beware of it and sleep not.
- c-278. Then comes Kalūma head which is an anchorage sheltered from W S-W winds (55) and a southern cold observatory (56)
279. There is not a single course along this shore: you can see many bays and heads.
280. In case you run seaward of them by the Scorpion[≠] and αβ Cen[≠], sail and try.
- d-281. After them, you perceive Melinda first, and some

248. you obtain six fingers and a half in as-Sāriq country and in its islands, learn their position.
 249. It is six fingers minus a quarter at Batta. And by five fingers and a half, exactly,
 250. you reach Lāmū and Kitāwa, measure it and learn my information.
 251. I need not explain it to the reader, I am afraid I might forget any instruction, learn that,
 252. because the altitude of Kocab at al-Ḥadd, gives twenty one fingers and a half (51).
 - c-253. So, use the graduation for al-'Aḥwār finger by finger, for each tiriffa, while sailing,
 254. because Kocab culminates (52) above the pole and the pole admits no mistake or lie,
 255. but only « excessive » or « deficient » measurements (53). I tested and verified it accurately.
 256. I found that its altitude is four fingers plus three, but it is rather approximate, and it is surely approximate in al-Ḥaḍrā.
 - d-257. In case you see not the Guards here in the season of the fundamental measurement (54) while in trouble,
 258. measure the altitude of Kocab and αβ Cen. Take my description,
 259. because this measurement is correct for each finger of latitude, and the origin is clear to you. So, make the calculation
 260. from al-Ḥadd to Manfia; it would not differ by one finger. This is my indication.
 261. If this measurement is possible, do it. And let us return to the explanation of my previous subject.
- 37 — [Sailing directions from Batta to Lāmū and Kitāwa].
262. The pilot going south, from Batta to Lāmū, should follow the littoral and the reefs.
 263. The land turns from Batta toward the islands of Kitāwa and Lāmū which have landmarks:
 264. I mean high sandbars as true signs, and they have the same inlet in the same bay.
 265. But this bay is broad and extends till Wāzinā, I have been told.

232. First of all, you meet in that recess an island off al-Ġubb country,
233. at a distance of four zams exactly by south wind (49).
234. Between the island of Šikā and Malwān, there are also four or five zams. Memorize my poesy and listen to it.

35 — [Sailing directions from Malwān to Batta].

235. From there to Batta, the distance is six zams, all along the shore. Henceforth is my description,
236. because above Batta, there is an island called Fāza 'alī and it is known by this name.
237. There is a route between Fāza 'alī and the coast; seaward of it, there is a reef extending farther
238. to the neighborhood of Wāzinā. The inhabitants are like those of as-Sāriq country inland, o vigorous pilot.
239. Off this shoreline, there are countless islands, big ones and little ones, my dear pilots
240. scattered just in the middle of the distance separating Malwān from Batta.
241. The land of Batta is the country of a generous people, and of the cats called az-Zabād.

36 — [Altitudes of the Guards].

242. If you desire to know the stars rising in that region (50), have the famous measurement that never fails.
- a-243. At Barāwa, the altitude of the Guards is four fingers as Denebola; it may be seen, this is a sure information.
244. The altitude of β UMi (Kocab), when culminating, is eight fingers and a half without mistake.
245. At al-Ġubb, it is seven fingers and a quarter. In the country of Malwān, it is on that occasion
246. seven fingers minus a third accurately. Measure it, then you know your route.
- b-247. In case you measure the altitude of β UMi (Kocab), the culminating star which is famous among us,

215. You perceive it close to the coast, unless it juts out in the sandbars
216. till the neighborhood of Maqdišūh. But you sight not the mountain in the rain or in the dust.
217. The Arabs call it al-Hirāb, but it has a stupid appellation in the languages of Zang.
218. I need to see it, I care not for its name, since no other mountain has the same shape.
219. Sail to Maqdišūh and its country; enter it if you like to or continue
220. to Markah, then to Barāwa, you shall come through in one day successively.

33 — [Description of Barāwa].

221. Among other signs, there are seven sandbars off Barāwa.
222. its harbor is on the forth sandbar, stop from anyside you come to it.
223. Enter it safely, away from the rough sea and the reproach.
224. You shall see nearby the harbor an isolated island, high and large.
225. which is an anchorage sheltered from all winds, in the opinion of the expert pilot. Learn its descriptions and infringe them not.
226. Circle the island and cast the anchor in Barāwa. The people will come to you before you reach them.
227. Get in by right bow (47) with the south wind. If you desire to enter, go steadily.

34 — [Sailing directions from Barāwa to Malwān].

228. If you desire not Barāwa, continue your journey. Sail along the coast if you like to.
229. The shoreline is exceedingly irregular (48) from there till the end of Sofala, o experienced pilot.
230. I say till the end of Sofala, o master, be informed, God protect you from the harm of Darkness.
231. Sail by the Crown ≠, be not late, till you arrive to the bay of Šikā, which is well known.

[Chapter two]
 [Navigation from as-Sif at-Ṭawīl towards as-Sawāhīl]
 [Hirāb I, Hirāb II, al-Ġubb, as-Sawāhīl]
 {Altitudes of the Guards, description of the Magellanic clouds}
 {Sailing directions}

31 — [Sailing directions from Muqbil's shoal to al-Murūt reef].

206. Once you leave as-Sif at-Ṭawīl behind you, the land deviates from the setting of Canopus ≠, it was reported to me,
207. to the setting of the Scorpion≠ and Centaurus≠. All this bay has soft winds (44).
208. But between that shoal and al-Murūt, there is a mud-bank (45), o my interlocutor.
209. Al-Murūt is an isolated reef off (46) the coast, which wrecks the ship driven to it, take this information.
210. Very often, you perceive not neither this reef, nor the shoal, o pilot — So, stay away from it —
211. because they are ashore and the traveller is seaward far away.
212. The coast between al-Murūt and Muqbil's shoal is divided into low sandbars, take my description.

32 — [Sailing directions from al-Murūt to Barāwa].

213. Past al-Murūt, lie some ridges of coherent sands till as-Ṣanānī. Al-Murūt is 11 « stretched-arms » deep, approach it not.
214. You might see there the mountain extending inland and not high.

201. If you steer from Ṭabqāt to as-Sif at-Ṭawīl, the coast is visible and you see easily your way.
202. Count on yourself and consult a wise experienced pilot, expert in that route,
203. in all you do, o intelligent man. Expect not anything good from a pilot ignoring the country.
204. All pilots agree the route is completely clean from as-Sif at-Ṭawīl to Muqbil's shoal (42)
205. which has many crenulations with high spits (43).
Learn the landmarks, o pilot.

28 — [Sailing directions from Socotora to Ḥāfūnī through the isles].

187. If you wish to pass through these islands, shape your course by the setting of Achernar, it is a good bearing.
188. These travelers routes leave Socotora at left.
189. Incline to [the setting of] Canopus[≠] and beware for fear the water might pour in the ship if you keep going straight forward on the original course,
190. and so that the course to Ḥāfūnī becomes remote from its shore for sure.
191. But whoever traverses the islands directly by the setting of Canopus[≠],
192. reaches the back of Samḥa and Darza. Beware of the islands harm.

29 — [Sailing directions from Socotora to al-Ḥaf al-Ṭawī through the open sea].

193. If you set your course through the open sea opposite to Socotora, leave this island at your right hand when crossing from Zafāri
194. till it disappears by the pole in the maritime horizon, and till you can not perceive it unless in fine weather.
195. But these courses lengthen the route. Comply with your own experience, o companion.
196. When you move seaward of Socotora, sail by [the setting of] Centaurus[≠] and incline to [the setting of] the Scorpion, o traveler,
197. till you have the land in sight from Ṭabqāt to ĠirīṢ, take my descriptions.
198. In there, a bar of sand lies, it is a bad bar, take my discourse.
199. Anyway, it is nearer to the sea than al-Ḥirāb's region: and it is known as Ḥirāb of the sand-dunes.
200. In Ṭabqāt, you will find that the altitude of Arcturus and Hamal is five fingers in the obvious measurement.

173. Nobody else needs another description, unless he is a dull pilot, deprived of eyes.
174. In case you missed the true Guards when the high Denebola is culminating (38)
175. measure Kocab when culminating, it is correct in al-'Aḥwār and involves not any mistake.
176. Its original measurement at al-Ḥadd is twenty one fingers and a half exactly.
177. It is correct, my brothers, I verified it and found it truly true, when it is graduated
178. finger by finger without lie. I measured it four fingers in al-Ḥaḍrā island.

[VIII — Transoceanic lanes from al-'Aṭwāḥ to an-Ṣīr at-Ṭawīl]

27 — [Sailing directions from al-'Aṭwāḥ to Socotora].

179. I go back to the sea route of al-'Aṭwāḥ and Qalbāt coast, o brother, to the success.
180. Sail along the shore by the Handle of the Plough (39) till you reach al-Ġumguma head, beware of the herbs.
181. Navigate by the setting of Canopus which is the basis for you, from the eastern side of that head
182. till you arrive at Maṣīra. Then incline to the [setting] of the Scorpion in any direction you wish and calculate:
183. if it is the 90th day of an-Nuruz, beware of the winds when the rains fall intermittently(40),
184. cross not the sea at the beginning of the currents of air(41). Cast the anchor and decide to stay.
185. If you desire to sail seaward, set out, think and navigate.
186. Cross the sea from Ḥafāri by the setting of Canopus, you shall see Socotora which guides you.

was before, and decreases an equal amount without mistake.

158. This is not a measurement for steering upon for land, but I think it would be better to mention it, my brother,
159. because I left not any star in the heavens, I included it not in the guiding stars.
160. And Arcturus and Spica are taken as reference stars when Canopus rises in the heavens.
161. Their altitude is precisely five fingers at latitude Polaris nine fingers as a rule, if Arcturus is the reference star;
162. then Canopus' elevation would be eight fingers plus a quarter, understand my purpose.
163. Whenever Polaris decreases one finger, Canopus' elevation increases, o my brother, Listen to me,
164. three quarters of a finger, as a net result of the measurement, if Arcturus is the reference star. Take my descriptions.
165. And, in a single measurement, Canopus' elevation is seven fingers at latitude Polaris seven fingers, what a wonderful art!
166. Afterward, they increase in each head half a finger and one tenth, learn this measurement,
167. because they are bright stars, I mean Canopus and Arcturus. Take my recommendation.

26 — [Stellar altitudes at latitude Polaris 5 1/2 fingers].

168. At latitude Polaris five fingers and a half, Acrux is visible. Henceforth, comply with my description,
169. Agena's altitude is seven fingers as a rule, increases not and decreases not.
170. Take latitude two fingers and a half, I mean Polaris latitude for sure.
171. At this latitude, the Cross' altitude is four fingers (37), I mean & Cru near the sea level, listen to me.
172. Also, Arcturus' altitude is four fingers too, I revealed the knowledge to you, o pilot.

144. and opposite to al-Ḥaṣīṣ deep. God protect you from dirt and misfortune in it.
145. Sirius altitude is four fingers in the west, Capella's elevation is three fingers by experiment.

24 — [Stellar altitudes at latitude Polaris 8 1/2 fingers].

146. Take the altitude of Castor and Pollux and that of $\alpha\beta$ CMi, your reference stars being Castor and Pollux, o pilot,
147. you shall notice that $\alpha\beta$ CMi's altitude increases by one third of a finger in each Tiriffa. Improve your measurement.
148. Castor and Pollux' altitude decreases exactly by same without hesitation when $\alpha\beta$ CMi are your reference stars.
149. Let it be known, o master, that, in my description, for latitude Polaris eight fingers and a half, you shall find
150. the altitude of Castor and Vega identical to that of the fundamental measurement. Take my useful informations.
151. At the same latitude, the altitude of $\alpha\beta$ CMi is five fingers and a half without any diminution.
152. Know that the decrease and the increase in Sirius and in Castor and Pollux' elevation, are normal,
153. I mean half a finger for each head; I need not prolong my description.

25 — [Stellar altitudes of Arcturus and Spica at latitude Polaris nine fingers].

154. The altitude of α Boo & α Vir is, at latitude Polaris nine fingers, in the rising, in my opinion,
155. six fingers for Spica and five fingers for Arcturus. This is obvious and clear.
156. If Polaris decrease one finger, Spica increases half a finger plus one eighth of a finger. Be intelligent.
157. The reference star, Arcturus, stays five fingers as it

130. Steer for the coast without regret and enjoy the security and the safety.

[VII — Stellar altitudes in the sea]

22 — [Stellar altitudes when steering for land].

131. There, Canopus and Arcturus' elevation is eight fingers, test it, o noble pilot.
132. Regulus and Capella are visible in the heavens and their altitude is three fingers, o master.
133. Also, Castor and Vega are seen and their altitude amounts to four fingers and a half. Listen to me.
134. If you desire an accurate measurement for all this long route, o my companion,
135. take the altitude of Spica and Arcturus after you leave the breakers of the sea behind, and remember this elevation.
136. You should truly find them, in their rising, six fingers exactly.
137. Graduate these two stars according to the lengthening of the sailing distance in your voyage. Hold on them to enjoy success.
138. You shall notice in that broad horizon that my measurements are correct. Forget me not.
139. I mentioned these stars' altitudes in the rare 'Urgüza and in other poems too (36).

23 — [Stellar altitudes at latitude Polaris seven fingers].

140. Measure the altitude of Antares and Agena, at latitude Polaris seven, you obtain four fingers for each of them.
141. There, Capella and Betelgeuse's altitude is three fingers and a half, measure them and be informed.
142. And you see that for both Antares and Rigel Kent the altitude is six fingers accurately.
143. But Acrux and Agena's altitude is seven fingers and a half at latitude Polaris seven

114. There, we precisely measured Pisces and Mirach, o my companion.
115. Measured with one tablet, their elevation is five fingers and a half; I mean in the back of Socotora.
116. There, the elevation of Mirach and Regulus is four fingers and a half normally.
117. These stars are interchangeable (33) at Ġardafūn. They have many positions in the west and in the east.
118. Measure them at Ġardafūn as you measure Polaris, in the west and in the east, without confusion.
119. But the setting of Pisces takes time in that season, my dear.
120. The traveler complies (34) with these instructions and this is his duty.
- b-121. Take the altitude of Arcturus and Canopus ten fingers opposite to Ġardafūn, o winner.
122. You may dispose of Polaris and Kocab: they constitute a good and sure measurment.
123. If you ask for the altitude of Canopus and Agena, it is equal to that of Polaris, learned pilot, and amount to
124. four fingers plus (35); measure it and navigate as the expert pilot.
125. In Ġardafūn head and in Hill, comply with my instructions, you shall know the right course.

[VI — Transoceanic lane from Sind to Socotora and az-Zanġ]

21 — [Sailing directions from Sind to Socotora and az-Zanġ].

126. If you set out from the coast of Sind to az-Zanġ, cross the sea and keep looking at
127. the setting of Centaurus≠, then the Scorpion≠, till Socotora; then approach, draw nearer,
128. and shape your course westward, o my friend, steer on it for the land, and incline to the Crown≠,
129. you shall find in the open sea a broad horizon admitting many paths towards the shore. God protect you from shipwreck.

19 — [Sailing directions from Ras-Madwar in Ġūzerāt to as-Sīf at-Ṭawīl].

- a-99. If you set sail from Ras Madwar, navigate from Sūmanāt, be quite decided and sleep not.
- 100. These are good harbors to get in and out for intelligent pilots.
- 101. Set out from them by the setting of the Crown≠ and the Scorpion≠, till the extremity of as-Sīf at-Ṭawīl, you approach
- 102. Ġīris, which is the beginning of al-Hirāb in the north, know my conception.
- 103. Al-Hirāb ends, o pilot, in Ġardīl in this place.
- b-104. But at Latitude Polaris one finger and a half, there is a tongue similar to al-Hirāb, take my description.
- 105. If you delay at the beginning of al-Māriza (31) one or two days, to cross it,
- 106. steer again on the setting of the Crown ≠, o pilot and regain the time you lost because of miscalculation,
- 107. you shall certainly reach as-Sīf and sail here close to the shore for sure.
- 108. I need not repeat the measurement, this is what was agreed upon as basis for you.

20 — [Stellar altitudes in Socotora and Cape Guardafui].

- 109. If you desire more details, follow the coastal route and take advantage of it.
- 110. Measure Markab, you shall reach the back of Socotora.
- a-111. And if you notice the altitude of the handle of the Plough is five fingers, you would have done very good.
- 112. The name of Markab is al-Farġ with Ġayn [in Arabic], said ad-Damīrī (32), without any fancy,
- 113. in his Minhāġ exegesis, o pilot, and in another book as was reported to us.

83. Measure the altitude of Rigil Kent and Antares with one tablet, and admire the deed of my God.
84. At latitude Polaris six fingers and a quarter their elevation is seven fingers and a half, understand this fact in the art of navigation,
85. because they had always been, at Mahāyam, at latitude Polaris nine fingers, four fingers.
86. So, their altitude increased by three fingers and a half. Measure it on the basis of this explanation.

17 — [Stellar altitudes of Antares and Agena].

87. If you measure the altitude of Antares and Agena at Zaḡad, you obtain four fingers constantly.
88. You should know the change in Antares elevation and understand it in comparison with that of Rigil Kent.
89. The motion of Rigil Kent and Acrux resembles that of Polaris for each finger,
90. but it differs in fact in all the climate by one quarter of a finger. It is an amazing calendar.

18 — [Stellar altitudes of Sirius and Capella].

91. In case your reference star is Sirius, Capella shall decrease when moving,
92. in each headland four fingers plus; both stars are in the west, o chief.
93. Also, if your reference star is Capella, Sirius shall increase by the same.
94. Test them for a longer period, steer not for the land on them, verify them o recorder (30).
95. At Mahāyam, their altitude is said to be two fingers, but you better add half a finger to this figure.
96. When you reach latitude Polaris seven fingers, Sirius will stand five fingers plus,
97. and Capella shall not increase or decrease above or under two fingers and a half, o praised pilot.
98. Learn the principles of the measurement in the sea, teach them not to all the pilots.

15 — [Stellar altitudes of Rigel Kent and Acrux].

68. Measure Rigel Kent and Acrux, which are known to all pilots and to me
69. when the stars of the Crow culminate exactly with the mansion of al-ʿAwwā;
70. This measurement would be rather good when Acrux is in horizontality with Rigel Kent and can not be taken when it is in horizontality with Agena.
71. Acrux altitude is three fingers three quarters at al-Hadd; γ Cru is then in high altitude in the heavens (26),
72. there and its elevation is seven fingers and a half plus (27). The fundamental measurement should be taken on β Cru.
73. But β Crucis' elevation is « excessive » (28), steer on it and tell all other pilots.
74. Know that it is nine fingers and a half at Māmi, graduate this difference intelligently.

16 — [Stellar altitudes of Antares and Rigel Kent].

75. If you measure Antares and Rigel Kent at Mahāyam, you shall obtain four fingers as usual,
76. till you come opposite the inhabited land (29), o vigorous pilot, at latitude Polaris six fingers and a quarter. This is my estimate.
77. Antares stands constantly four fingers. Take the famous Rigel Kent, at his setting,
78. its altitude would be six fingers and a quarter as the fundamental measurement. Measure it and listen.
79. The measurement of the rising and setting stars is subject to controversy.
80. It may be defective. Nobody knows it, but the expert erudite pilot who wrote about it,
81. except in as-Sif at-Tawīl, I mean the coast of az-Zang, o my friend.
82. I mentioned these stars to teach you the celestial, spheres and the motion of these loudable heavenly bodies.

elevation is eight fingers, improve it as the prudent pilot (23) does,

54. and know that Mizar becomes like Polaris conventionally.

13 — [Stellar altitudes of Polaris and Rigel].

55. If the altitude of Polaris is ten fingers, when the elevation of your reference star, Rigel, at Mahāyam, is
56. three fingers plus, measured by the tablets (24), reckon for the decrease in Polaris' altitude
57. an increase of one finger in Rigel's elevation for each diminution of one sixth of a finger. I measured this, listen to me.
58. But Capella altitude is ten fingers exactly without any decrease or increase. Take this utility.
59. Measure it in all the coast of India. In this way, I intend to comply with the rules.
60. But if your reference star is Rigel, Capella's altitude decreases in all horizons
61. at every headland three quarters of a finger. Learn the rules of the Art of navigation about the fingers.

14 — [Stellar altitudes of Capella and Betelgeuse].

62. Know that Capella and Betelgeuse are visible at latitude Polaris seven fingers. Measure them precisely (25).
63. Their altitude is eight fingers in the west, when measured with one tablet. Take this measurement and reckon it.
64. Whenever Polaris decreases, you notice that Capella decreases, in the opinion of all pilots,
65. two thirds of a fingers in the west. Learn it. I mentioned it in my poesy on the basis of my own experience.
66. If the altitude of your reference star, Capella, is eight fingers verified,
67. Betelgeuse elevation increases three quarters of a finger in each Tiriffa, o my colleague.

39. the big number of Ġarbūb, birds and fishes, and current, o my assistant.

[III — Transoceanic lanes from Concan to as-Sif at-Ṭawīl]

11 — [Sailing directions from Dābūl in Concan to as-Sif at-Ṭawīl].

40. In case you set out from Dābūl, follow my instructions and accept my opinion.
41. Navigate from it by the setting of Sirius=till Polaris becomes clearly
42. seen, decreases not and increases not; then set course on [the setting of] the Crown =exactly,
43. you shall reach as-Sif at-Ṭawīl, safely and beautifully,
44. between Ṭabqāt and Muqbil's shoal. Move ahead and advance, if you perceive not the land
45. because of the strength of the water and the wrong course, in case you are expert in that sea,
46. whose signs had already been mentioned. Hereafter is the explanation of the measurements.

[IV — Stellar altitudes in Indian points of departure]

12 — [Stellar altitudes of β γ Ari and Mizar].

47. It is useful to improve the steerings for the land in all places, o pilot.
48. First of all β γ Ari and Mizar; their measurements are valid in all horizons.
49. But their altitude shows « deficient » values (20) in az-Zanġ coast — I previously mentioned this fact —
50. and « excessive » ones in the second climate (21). Listen to my valuable discourse.
51. Their altitudes at Dābūl resemble that of Polaris, i.e. eight fingers without any doubt.
52. Whenever Polaris decreases one finger, they decrease half a finger. Measure them and listen.
53. If β γ Ari are your reference stars (22) & their

23. if you steer to Gūzerāt or travel to Zafāri or Qalhāt.

9 — [Sailing direction from Calicut in Malabar to Zanzibar].

24. Whoever travels to Zanzibar, should make a decision about the wind and the courses.
25. His sailing season is on the 70th day of the Nuruz (17) and his arrival at destination is on the 80th day.
26. Whoever departs on the 90th day, reaches not his destination, unless it is in rare exceptional years.

(II — Transoceanic lanes radiating from the Laccadives)

10 — [Sailing directions from the Laccadives to the coast of Zang].

27. When you had flown the flag of the Laccadives on your journey to az-Zang (18), take my advise:
28. navigate due West and by Orion to as-Sif at-Ṭawil. Then steer (19) for the land while on your way.
29. You shall find that the altitude of Canopus and Achernar is six fingers and a half, be informed.
30. If you see you have exactly this elevation, point due west, hold on it, and hide not.
31. Then, you perceive β γ Ari with Mizar in the west, take my experience;
32. their elevation is four fingers and three other fingers added to them.
33. Set your course according to these altitudes, when steering for the coast, be intrepid.
34. Sleep not when you sail ahead for land, otherwise, you shall find yourself drifting ashore.
35. This coast has no landmarks, but you always see al-Munğī.
36. The master runs out seaward for a distance of twenty zams, o pilot, in the typhoon.
37. When you observe a multitude of Munğis, beware of the land, you shall enjoy salvation.
38. Every pilot has its own management, based on his knowledge of the courses, his insight,

8. and set your course on [the settings of] Orion[¶]and Sirius[¶]according to the force of the wind during your voyage.
- a-9. In case the wind is favourable and fair (7), Kaffinī is the obvious route, on a true course,
10. along a distance of twenty zams (8) in all. Count them. Then, the west wind drops on the bow,
11. at the northern ad southern sides of the Laccadives. This is what is meant by « al-fal » or reaching the midway of the route. may God protect you from the rough sea (10).
- b-12. In case the west wind is contrary to the course of the ship's destination,
13. or the sea is rough, or, a typhoon(11)arises, or the rains fall, the pilot should manage in his trips.
14. No need to tell the master what to do. Tack to and fro (12), you will catch the wind. Hold on your course.
15. Leave not polaris. Ply off and on (13) towards the north, if you had not passed the latitude three fingers exactly,
- c-16. Which is that of the island of Kaffinī, taken by the naked eye. The positive evidence for you
17. is the fact that the altitude of Alkaid and Hamal amounts precisely to seven fingers minus a quarter of a finger,
18. and that Arcturus and Hamal appear in the east and have an elevation of six fingers plus (14),
19. and if their elevation is six fingers minus (15), measured with the naked eye, you would be proceeding to the island of Malakī and the rain will fall on you.
20. In case you are caught in the shower, keep on the bow (16), leave not Polaris and tack about seawards,
21. so that you might avoid the damages of the rains, rough sea and seasons.

8 — [Sailing directions from Calicut in Malabar to South Arabia].

22. Navigate by Arcturus[¶], then Vega[¶], till Polaris increases one finger-plus,

AS-SUFALIYYA

[Chapter One]

[Transoceanic lanes across the Arabian Sea]

[Their convergence towards as-sūf at-Ṭavīl]

[Stellar altitudes connected to them]

[Sailing directions]

5 — [Thanks be to God].

1. Thanks be to God who brought the mankind into existence from nothing. God be exalted, the Eminent and Sublime!
2. The human race failed to know his qualities. How many bounties of His do we sight in the sea!

6 — [Subject of the 'Urghān]

3. He vouchsafed us graciously the measurements and the sailing directions (5), we use when navigating at dawn and before daylight,
4. from the coasts of Calicut, Dābūl, Ġūzerāt, Diūl,
5. Harāmiz and 'Aṭwāh, Follow the routes made by my Creator, o my friend,
6. When you proceed to as-Sawāḥil, to the regions of al-Qumr and to Sofala. Listen to me and sail

[! — Transoceanic lanes radiating from Malabar]

7 — [Sailing directions from Calicut in Malabar to the Laccadives].

7. from Calicut's coast to the Laccadives, from latitude Polaris two fingers to latitude Polaris three fingers (6),

IN THE NAME OF GOD, THE MERCIFUL
AND BOUNTIFUL

[PROLOGUE]

1 — [Thanks be to God].

Thanks be to God, God of all peoples. God's blessings and peace be with Muḥammad, his family and companions, all!

2 — [Name of the 'Urğūza].

This is the 'urğūza, called « AS-SUFALIYYA ».

3 — [Scope of the 'Urğūza].

Its matter implies the knowledge of the courses (1) and the measurements (2) from Malabar, Concan, Ġūzerāt, Sind, 'Aṭwāḥ, to as-Sif aṭ-Ṭawīl, and from as-Sif aṭ-Ṭawīl to the regions of as-Sawāḥil, az-Zang, Sofala, al-Qumr and its islands. It includes also advanced learning about everything in all above countries till the end of the land in the South; the mention of measurements used by the pilot to observe the decrement and increment of all points of the compass (3); and the description, along the routes, of the measurements, the sailing directions, the courses, the habitants of the countries and their kings, their sailing seasons and their voyages as it befits the place and the journey to it.

4 — [Author of the 'Urğūza].

It is composed by the fourth (4) of the three [lions of the sea], the pelgrim of the two Holy Mosques, Šihāb ad-Dīn Aḥmad bin Māğid. the mercy of God be upon him. Amen.

PART TWO

AS-SUFALIYYA

« THE POEM OF SOFALA »

Translated from
the arabic established text

of Sofala with the « harbor of gold » itself is ruled by the king of Kilwa (verse 573 ET). That is why — at least apparently — he focused on the maritime links between Kilwa and Sofala through al-'Aḥwār or across the open sea and on the sailing seasons from Kilwa to Sofala and vice-versa. One paragraph of 23 verses is consecrated to a poor sketch giving the names and the latitudes of some place located between Kwāma bay and Wāzah: Sofala, Sitāwa, Manāra, southern Mulbayūnī, Malābatī, Saduwa islands with Wašikā inclusively. The remaining verses reports some vague or imaginary so called details about the populations and the kingdoms at the borders of the country of Sofala lying at the limit of the land's end in the South.

5. Navigation between the East African coast, al-Qumr and the islands

The last part of as-Sufaliyya outlines the navigation between the islands lying seaward of az-Zanġ, al-'Aḥwār and Sofala. First, the location of these islands is briefed. Then, the altitude of the handle of the plough is given for five of them: al-Qumr, Anġazīġa, Damūti, Sa'da and Lingānī. Afterwards, the sailing directions and seasons between the East African Coast and the Isles are developed.

As-Sufaliyya ends by a short epilogue, praising its science, giving the number of verses in it and asking God to bless the Prophet.

2. Navigation parallel to Hirāb I and II, al-Ġubb and as-Sawāḥil

The second part of as - Sufaliyya deals with the navigation from as-Sif at-Tawīl to as-Sawāḥil inclusively. It develops the sailing parallel to the shorelines of Hirāb I and II, al-Ġubb and as-Sawāḥil. The prominent landmarks or physical features in the sea or in the shores are specified and enumerated, such as the reefs, the banks, the shoals, the bays, the creeks, the mountains etc... The main harbors and anchorages or islands are examined one by one: Barāwa, Malwān, Batta, Wāzinā, Lāmū, Kitāwa, Melinda, Zalwilūl, Manġi Hazan, Mombasa and Wāsi-ni. The sailing directions are indicated gradually. Sometimes the altitudes of bright reference stars are given. It should be noticed, too, that the elevation of the Guards and the description of the Magellanic Clouds are detailed here and constitute two highly important paragraphs in this section.

3. Navigation parallel to the littoral of az-Zanġ and al-'Aḥwār

The third part of the Poem of Sofala treats the navigation parallel to the littoral of Zanġ and al-'Aḥwār. The littoral of az-Zanġ extends from latitude two fingers of the Guards to latitude ten fingers of the handle of the Plough where al-'Aḥwār begins and stretches till latitude 7 fingers of the handle of the Plough. As in section II, the landmarks and sea features such as the mountains, headlands bays, reefs, shoals, shallows, banks, embankments, islets are described in some details. The ports, harbors and their islands are enumerated from north to south: Zanzibar, al-Mašwī, Sundā including al-Kāfir, aš-Šarqa', Wāmalūl, Flūluwa, Manfia, Kilwa, Haswāndū, Waqūla, Kilwa Tūni, Šanġ Šanġuwa, al-Ḥanaš, Kilwa of the kings. Stellar altitudes of the Guards, the handle of the Plough and some bright stars are given in some instances. In all cases, the sailing directions are indicated.

4. Navigation parallel to the coast of Sofala

Part four of as-Sufaliyya is devoted to the navigation of the country of Sofala, that is from latitude seven fingers of the handle of the plough (i. e. Kwāma bay) to latitude two fingers (the island of Wāzah). In fact, Ibn Māġid believes that the coast

the residence of the king of Zimbawé is a center of gold and a region of slave traders. Another pretends Ibn Māğid heard an original news without telling what it was. Two others repeat literally the verses 29 and 30 of folio 92 r (521 and 522 ET). The remaining three are meaningless.

* * *

So far, the false verses had been identified. It was shown they involve anachronism, repetitions, errors and a very limited number of meaningless verses. All are then superfluous and none of them would leave any gap if deleted. This is an additional proof of their falsity and intrusion. Our immediate obligation is to cut them out and obtain a neat *Sofaliyya*, free from falsification.

III — The « unfalsified » *Sofaliyya*

The true *Sofaliyya* of ibn Māğid is a well structured poem. In it, the East African Coast is divided into three major zones, within recognized limits given in fingers of latitude: first fingers of Polaris at the northern end, then fingers of the Guards in the middle, and finally fingers of the handle of the Plough in the South. Again, these latitudinal zones are subdivided into minor geographic « belts » referred to by their local appellations. A prefatory section precedes them all and explains the maritime links between East Africa and the Indian Ocean Coasts.

1. Transoceanic lanes leading to East Africa

At the beginning of his poem, Ibn Māğid shows how the ships sail from the Indian shores and reach the northern part of East Africa, namely as-Sif at-Ṭawīl, through transoceanic navigation. In fact, he ignores the Indian Ocean east of Cape Comorin as well as the departure from Aden. He confines his presentation to the coasts of the Arabian Sea. Five principal « lines » of navigation are outlined: the transoceanic lanes radiating from Calicut, Dābūl, Sumanāt, Diul-Sind and al-Aṭwāh. All these sea routes converge either towards Socotora, then to as-Sif at-Ṭawīl, or, directly towards as-Sif at-Ṭawīl. The sailing directions — points of the compass — are given for each lane. So are the altitudes of the stars, visible when sailing along.

some heads in India and Arabia: the context supposes they are in Bears' fingers, whereas they should be in Polaris' fingers, and so on. Again the ignorance of the inserter is perceptible and in full contradiction with the knowledge of Ibn Māğid. Thus, apart from any arguments given to point out the fallacy of all above insertions, they turn out to be unreasonable and illogical.

3 — *Varia*

Insertion 16 is an inconsistent and vulgar display of mythical phenomena and of ordinary performances, considered as achievements, attributed to Ibn Māğid who is humiliated, and by whom? by himself! The words and the style are not his in this passage which is intruded in the sailing seasons of al-Qumr and make the intercalation irrelevant.

4 — *The Nile's branches*

The subject of the Nile's branches is amazing. It is reported two times: once in f.93r, 11-16 (between verse 559 and 560 ET), and in f. 94r, 22-27 (verses 596-600) that means after 36 verses in the original work and in the English translation. Now, which presentation should be retained ? Obviously, the second one, because it is connected to the so called Nile's Mountains in the precedent verse (595 ET) and in harmony with the views of the Arab Geographers, while the falsified passage is alien to the sequence of the speech and confuses the Nile's branches, their names and their arrangement.

5 — *The Land's signs*

The subject of the land's signs is also very strange. Ibn Māğid reports the informations given to him by an expert pilot about the islands « at the east » of al-Qumr, relates the « wave of the cross » and describes the isles' distribution throughout the sea. Here comes the insertion 13 about the birds and the fishes, so numerous that the pilots might believe they are in the sea (sic) or have mountains under them in the sea (sic), while the logic conclusion should be they are approaching the land.

6 — *Miscellanea*

The last five insertions compris seven verses. One of them splits a clause into two parts and interposes between them that

Moreover, it is said, in insertion 6, that the invincible Portuguese improved the Navigation. In insertion 10, the Portuguese science is praised again. So it is in insertion 17. All these allegations are in absolute contradiction with the character and pretention of Ibn Mājid who always considered himself the unique genius of his time in navigation, and an outstanding author for the future. « I swear twice by God, he said, it is most probable, in my deep hard think, that the pilots will leave all the writings of the ancient and new navigators and rely upon my says in poetry and prose, to improve themselves to the extreme and final degree » (1). Also, he pretends that « if his inventions for steering ahead for land prove to be true, he would feel alive in his grave; if anything is wrong with them, he wouldn't be mistaken, but a shake would have moved the stars in the sphere of the heavens, without any doubt » (2). Would such a man recognize any superiority for anybody else? I don't think so.

2 — *The Stars of navigation*

The subject of some stars of navigation is incredible too. Eleven verses, in three insertions, are consecrated to it. Two of them say that Arcturus and Spica are seen from Zanzibar to the island of al-Mašwī. They are meaningless repetition, since the measurements of these stars and the latitudes where they may be used, have been given in details in verses 154-167 of the English translation.

Two other verses tell about the coastal navigation by Canopus and stress at the same time upon the necessity of anchoring day and night near any reef encountered. They cut a clause into two halves: second hemistich of verse 470 ET and first hemistich of verse 471 ET. Besides, the first verse repeats the idea of the 2d hemistich of verse 468 ET in his first hemistich and takes, word for word, the 2d hemistich of verse 470 ET.

The seven last verses are intercalated in a long passage explaining the latitudes — by means of the Bears — of different islands between Madagascar and the African coast. They give a wrong reference to al-Hāwiya and mention the latitudes of

(1) Al-Fawā'id, p. 162, l. 6-9

(2) The Golden Poem, verses 7-8

If the insertions are arranged according to their subjects, they fall in six items enumerated as shown in the schematic outline below.

SUBJECTS OF THE INSERTIONS

Subjects	n.° of verses	insertions n.°
1. Franks.....	69	3-6-7-8-9-10-14-17
2. Stars of navigation	11	1-2-11
3. Varia	9	16
4. Nile's branches.....	6	4
5. Lands's signs.....	4	13
6. Miscellanea	7	5-12-15-18-19
<i>Total</i>	106	

1— *The Franks' subject*

It is obvious that the main subject of the insertions interests the voyages of the Portuguese to India. The simple mention of these events, occurring after 1497, in a poem composed before 1489 (895 H.), is a chronological misplacing. It is an anachronism that proves the ignorance of the inserter.

Besides, the dated events, related in the falsification of as-Sufaliyya, came about in 906 H./1500 A.D. (arrival to Calicut-may be Cabral? — and definite settlement of the Portuguese in India?) and in 919 H./1513 A.D. (The Franks' expedition — double attack of Aden and the Great d'Albuquerque?), that means when Ibn Mājid was not only retired long ago inside Arabia, but certainly dead. This is a fantastic account, not only an anachronism. The extravagant fantasy of the falsifier is striking also when he pretends that the Portuguese went to the island of Wāzah in 900 h./1495 A.D., stayed two years there, then proceeded to India, or when he tells that they wrecked off the coast of Sofala on the feast of St. Michael, i. e. on the 8th day of November in the East.

These evidences imply the existence of an alteration in as-Sufaliyya. This modification is materialized in the uneven addition of 106 verses throughout the original text. It forms a falsification involving the insertion of extraneous passages which should be identified in a next move.

II — Identification of the extraneous passages

On the basis of various criteria, it was possible to recognize and pick out 19 insertions from as-Sufaliyya in the photocopy. They are shown in the list below.

LIST OF FALSE INSERTIONS

Insertion n.°	number of false verses	subject	position in the photocopy	position in the english transla. between
1	2	Arcturus & Spica	89v, 13-14	350-351
2	2	Canopus	91v, 7-8	470-471
3	4	The Franks	92v, 4-7	525-526
4	6	Nile's branches	93r, 11-16	559-560
5	1	Gold's center	93r, 19	561-562
6	29	The Franks	93r, 24-34 to 93v, 1-18	565-566
7	1	The Franks	94r, 2	585-586
8	9	The Franks	94r, 12-20	594-595
9	1	The Franks	94v, 13	619-620
10	22	The Franks	94v, 25-34 to 95r, 1-12	630-613
11	7	Stars altitude	95r, 24-30	641-642
12	1	Meaningless	95v, 14	666-667
13	4	Land's signs	95v, 20-23	670-671
14	1	Franks	95v, 29	676-677
15	2	Sailing season	95v, 32-33	677-678
16	9	Varia	96r, 4-12	688-689
17	2	The Franks	96r, 15-16	690-691
18	2	Arrogance	96r, 19-20	692-693
19	1	Claim	96r, 22	693-694
Total	106 verses			

author — may be more — composed the extraneous interpolated passages whose heterogeneity betrays them: their dissimilarity keeps them isolated and their alien expression and subject set them apart among the authentic verses.

Every time a group of verses is added, a cut is noticed, with a style and a spirit different from those of Ibn Māǧid, and, often, with meaningless presentation of incorrect events or void phraseology or inconsistent sentences. Looking over f. 94 v and 95 r, the reader feels lost from line 25 of f. 94 v to line 12 of F. 95 r: he was following Ibn Māǧid in his description of the « Gold Center » near Sofala and he suddenly found himself going about, back and forth, from Portugal through the Atlantic and the Indian Ocean - to Malabar; then put back in Sofala and told about the « islands »; then making a roundabout on the indian and arabian coasts and in the « unknown seas »... (f. 95 r, 24-30); then brought back again to the « islands ».

So, the disruptions are obvious and throw as-Sufaliyya into an abnormal suspect disorder and confusion, not found in any of Ibn Māǧid's 24 known nautical poems, that never digress from their fundamental subject: the only kind of ordinary departing from the essential aim in them would be one verse or more in which Ibn Māǧid is delighted to show his arrogance, his pride of himself, his skill or his science, and his disdain to other pilots. Apart from this euphoria, any poem of his deals entirely with a definite nautical matter assigned to it. Ibn Māǧid can not derogate in as-Sufaliyya from the standard exposition, he freely compelled himself to follow in all his versified writings.



In a partial conclusion for this section, it must be admitted that some undeniable facts have been revealed: first, as-Sufaliyya was composed a long time before the Portuguese went to India; second, Ibn Māǧid was too old and retired inland in Arabia when they set sail to the Indian Ocean; third, the Arabs in Arabia knew nothing about the Portuguese before their coasts were attacked by the Franks; fourth, the number of verses of as-Sufaliyya is 761 verses incontestably; fifth, and last, the structure of the Poem of Sofala is deeply disturbed in the photocopy of Leningrad.

itself — even if it is very near — is never tolerated and this is not the case here either.

This way of giving the number of verses of a poem is used by Aḥmad bin Maǧd in al-Ḥāwiya, too. He said in the chapter XI of that poem, in the verse 95: « All of it (al-Ḥāwiya) is made of one thousand and eighty; it exceeds that (=1080) by two verses. Then, the number would be complete »: (ĠAMĪ'UHĀ ALFAN WA ṬAMĀNĪN'ATAT; TAZĪDU BAYTAYNI LIḌĀKA, QAD WAFAT ». Thus, the determination of the exact number of verses and the wording are similar in both cases of al-Ḥāwiya and of as-Sufaliyya. The unique divergence is the different number of verses mentioned.

So, there can be no doubt about the authentic verses of as-Sufaliyya, and it is established definitely that they are 701 only, and clearly.

Consequently, the number of verses of as-Sufaliyya had been alarmingly exaggerated and 106 false verses have been inserted between the 701 true verses to make the 807 verses included in the photocopy.

5. The doubtful unity of as-Sufaliyya in the photocopy

When examining closely as-Sufaliyya in the photocopy of Shumovsky, the reader feels unmistakably the breaks in the continuity of the poem. The striking example among many others is the folio 93. The subject dealt with in it is Sofala. All of a sudden comes a long digression of 29 verses about the Franks, their country and the northern lands, preceded by two shorter digressions of one verse and 9 verses explaining the branches of the Nile mentioned in due place later on: that means 39 dubious verses out of a total of 71 for the entire folio.

Thus the verses of the poem of Sofala fall into two classes: a coherent group elucidating the navigation along the East African Coast and a disparate and disconnected category inserted unequally between the first one.

Nothing is surprising in this broken structure of the sequence of the original 701 verses of Ibn Maǧid: a new

1498 A.D./904 H. — Lisboa 1499 A.D./905 H.), or, the expedition of Pedro Alvarez Cabral in 1500 A.D./ 906 H., or, the expedition of Da Nova in 1501 A. D./907 H., or., the second voyage of Da Gama in 1502 A.D./907 H.

This means that the Arabs in Yemen, Mecca or elsewhere in Arabia, never heard any news about the Franks (Portuguese) until the end of the month of Ša'bān 913 H./1507 A.D. and until they fought against them in 919 H./1513 A.D. that is in a date when Ibn Māğid was 80 years old or dead, and a long time after the composition of as-Sufaliyya which could not logically mention any news not known throughout Arabia even by the contemporary chroniclers.

4. The number of verses in as-Sufaliyya

Another evidence which should be stressed upon, is the number of verses in as-Sufaliyya. When counting the photocopy of Shumovsky, the number found is 807 verses, in spite of the number 805 in the Russian translation.

Anyway, the true number of the verses of as-Sufaliyya is only 701 verses as stated, word for word, in verse 17 of page 96 r (691 of the ET): « It (as-Sufaliyya) has seven hundreds, it exceeds them (the seven hundreds) by one verse. Learn it from Aḥmad as-Sa'dī», The first hemistich of this verse is composed, grammatically speaking, of two clauses: one is formed of the pronoun « it » — HĪ — whose antecedent is as-Sufaliyya in verse 13 of the same page 96 r (689 of the ET) and the cardinal number « seven hundreds » — SAB'U MĀYA —; the other contains three terms: « one verse » — BAYT —, the verbe « exceeds » — TAZĪDU — whose subject is as-Sufaliyya and « them » — 'ANHĀ — where the pronoun refers to seven hundreds. These two clauses should be separated by a coma or by a full stop in the following way: « HĪ SAB'U MĀYA, BAYT TAZĪDU 'ANHĀ ». It is absolutely wrong to put it like this: « HĪ SAB'U MĀYA BAYT, TAZĪDU 'ANHĀ »; it is seven hundreds verses, it exceeds them, because this construction would be so vague that it would mean nothing and would not indicate any number. The rule in Arab poetry is to give the exact number or to abstain from alluding to it, the approximation

al-Muḥarram, the news, disseminated in Yemen, said that 18 Portuguese ships came to the city of Aden. The Sultan 'Amer sent an army to Aden, and instructed the yemenites to attack the Franks in the prayers in all the mosques and in the friday's sermon. The Franks arrived at Aden on friday, the 7th of the month of al-Muḥarram. The Prince enjoined the inhabitants of Aden to neglect them, reinforce the defences in the town and be firm. Later on, the Franks set ashore with ladders they made and put on the lowest part of Aden's enceinte. They climbed on the ladders and some of them entered the city. Then, the Prince gave the order of the counter-attack and the counter-assault began. The ladders were cut. Some Franks were killed and four captured. The Franks were defeated by the bounty of God and they were convinced they were unable to conquer Aden. So, they set their ships out of the port because they were afraid of being assailed. They sailed in the direction of Bāb-al-Mandab Strait, passed opposite to Muḥā and al-Baq'a, but did not enter any of these anchorages. They proceeded to Ḥudayda and tried unsuccessfully to control it. Then, they went to Kamarān, occupied and plundered it at the beginning of the month of Ṣafar, and killed the Sultan's representatives including the noble Muḥammad bin 'Abdul-'Aziz bin Sufyān. Afterwards, they returned to aš-Šiḥr... After the sack of Kamarān, they sailed to Aden. Two of their ships steered to Zayla', burned all the ships they found in its harbor and rejoined their companions, gone to Aden. They failed to submit that town. They gunned it, burned some houses and killed some people in the market. The inhabitants of Aden were engaged in a violent war against the Franks, and wounded many of them. The muslims won the victory by the bounty of God. The Franks left Aden's harbor on the first day of Ġumāda al-'Ūlā » (1).

Thus, the chronicle of Ibn Muṭahhar, consecrated to the great events occurring after 900 H. (2), says nothing about the first voyage of Vasco da Gama (1497 A.D./903 H. — Melinde

(1) Ibn al-Muṭahhar, f. 15 r, 7 to f. 15 v, 7.

(2) The full title of the work is: « The Peace of the Soul, on the great rebellions and conquests occurring beginning 900 H ».

He was still alive in 906 H./1500-1501 A.D., and far away from the Indian routes. He showed no sign of existence after that date.

This patent testimony of Ibn Māğid himself excludes the possibility of any meeting with him outside Arabia-where he retired-after 900 H./1495 A.D., and any mention by him, in his precedent writings, of any historic event occurring in the future, that is after the beginning of the 10th century of Hegira.

3. The dates of the first Portuguese voyages to India

The portuguese voyages are mentioned in the Arabic Chronicles contemporary with them. It is not necessary to go beyond 920 H./1514 A.D., since Ibn Māğid was certainly dead long before that time limit, even if it is supposed he had 75 or 80 years or more, when he departed (born 825 H./1421 A.D.).

I believe it is enough for the purpose of this brief analysis and for the period 900 H. to 920 H., to review the chronicle of Ibn al-Muṭahhar, a yemenite historian (+ 1048 H./1638 A.D.) who is expert in the events of this century. He gives the following informations about the Franks in the Indian Ocean and outside it.

He mentions the conquest of Andalusia by them ⁽¹⁾ for 906 H./1500 A.D. We are not interested in that subject.

He says about the historic events of 913 H./1507 A.D.: « The Prince Ḥusayn left for the port of Deccan because of the Franks, who appeared in the sea, committed piracy and took every ship by force. In that year, they conquered and subjected the town of Hurmūz. They guaranteed the security of all people they encountered, including the muslims, the mariners and the travelers. This news reached Yemen at the end of the month of « Šaʿbān » ⁽²⁾.

The events of 919 H./1513 A.D., regarding the Franks, are stated in these terms: « The year 919 H. began. In the month of

(1) Ibn al-Muṭahhar, fl. 6 v, 3.

(2) Ibn al-Muṭahhar, f. 11 v, 15 to f. 12,4.

Many hegira dates are available in his poems. The latest three, that is 895, 900 and 906 (1), are accompanied by a detailed description of the last years of his life story.

In 895 H./1489 A.D., he said he had already spent fifty years in the observation of the stars of navigation (2). He described the results of his experience for the benefit of the pilots and added that, after that long time in the sea, his old age was obviously noticeable and he himself was mentally irresponsible (3). This half a century of arduous job on the ships and on the seas is referred to in the epitome of « Kitab al-Fawā'id » (4).

In 900 H./1495 A.D., he reported in his poem « The Division of the Water Area », that all the hairs on his head were totally white and he was expecting to die at any time (5). In the poem of the « Jewel of the Jewels », he stressed he had by far exceeded the age of 60 years and reached the end of his life: he said he was then as remote of his youth as Arcturus, Spica and Vega were distant from the earth (6). This is evidently a way to place emphasis upon his advanced age and inactivity at his usual work. In other words, his career in navigation ended in 900H., and, from now on, he was unfit or unwilling to exercise any maritime duty.

Observing the logical sequence, it should be concluded that Ibn Mājid left the sea and lived on land after 900 H. He might have decided to spend his last days either at home in Mecca or in Ṣa'da or at his birthplace in Julfar. Any other residence would be highly hypothetical.

(1) 895 is the date of the amendment of the « Golden Poem », and that of the composition of the « Poem of Mecca » and of the abridgment of al-Fawā'id; 900 is reported in the poem of « The Division of the Water Area » and in that of « The Jewel of the Jewels »; in 906, the « Poem of the Quintets » was written.

(2) The « Golden Poem », verse 9.

(3) The Poem of Mecca, verse, 151. « Qalb », in Arabic, means heart or intellect in the time of Ibn Mājid.

(4) Al-Fawā'id, pp. 202 p 13-14.

(5) The « Division of the Water Area », verses 202, 214.

(6) The « Jewel of the Jewels », verses 1-2.

1. Date of the composition of as-Sufaliyya

In the poem of Sofala itself, nothing is said specifically about the time of its composition.

Nevertheless, the amended version (1) of the « Golden Poem » of 895 H./1489 A.D., mentions 16 poems which have been composed before « ad-Dahabiyya ». As-Sufaliyya is cited by name among them (2). So, it is absolutely sure that the poem of Sofala goes back to a date somewhere in the period preceding 1489 A.D., or eight years, at least, before the first voyage of Vasco da Gama to India, in an initial approach.

But the original version of the « Golden Poem » was composed before 880 H./1475 A.D., since this poem is referred to in the developed book of al-Fawā'id, written at the same date, and that Ibn Māğid himself said he explained ad-Dahabiyya in 880 H. (3). This implies that as-Sufaliyya is earlier than 880 H., or, written 22 years before da Gama left Portugal in 1497!

On the basis of this evidence, Ibn Māğid could not possibly have reported in as-Sufaliyya, any material event or incident, not yet happened and occurring after 880 H./1475 A.D., or, with extreme indulgence, after 895 H./ 1489 A.D., that is, in both cases, a very long time after he had finished his poem.

2. The old age or the death of Ibn Māğid

In like manner, the reference to the old age of Ibn Māğid or to his death, shows accurately he could not have contacted the Portuguese or have known anything about their voyages.

(1) The « Golden Poem » was amended and the developed « Kitāb al-Fawā'id » was abridged at the same time in 895 H./1489 A.D. cf. « Kitāb al-Fawā'id », p. 167, 393-394 which is in fact an epitomy or a short new edition of the long version.

(2) « The Golden Poem » or « ad-Dahabiyya », verse 162.

(3) « al-Fawā'id », p. 18.

PART ONE

The falsification in the Poem of Sofala

In the past three decades, as-Sufaliyya was believed to be wholly a true poem of Ibn Māğid in the form and in the number of verses, presented in the photocopy of Shumovsky. It would comprise the 805 verses translated into Russian (1). It had been given an intrinsic value concerning the arab art of navigation, and a rather conjectural extrinsic value, derived from what Ibn Māğid was supposed to have done or said regarding the Portuguese and their navigation. To the best of my knowledge, none of all the scientists who dealt with it ever doubted or thought the photocopy of as-Sufaliyya might include any counterfeit verses, in spite of the obvious evidences pointing out the dubious passages, when the poem and its circonstances are carefully examined.

I — Factual Evidences of the false passages

These evidences may be outlined under five topics: the date of the composition of as-Sufaliyya, the old age or the death of Ibn Māğid, the dates of the first Portuguese voyages to India, the number of verses in as-Sufaliyya, and its doubtful unity in the photocopy.

(1) Shumovsky, p. 45.

ly by the fact that it failed to free as-Sufaliyya from the scribal errors and defects and from spurious verses inserted between the authentic ones. These gloomy aspects may be due partly to the dry, sometimes apparently obscure thoughts of Ibn Māğid and his sober, concise and often elliptic technical style; and partly to the fact that Shumovsky himself is presumably not thoroughly used to deal with arabic navigational poems which differ completely from the classic poetry.

In 1960, Myron Malkiel-Jirmounsky translated the Russian text of Shumovsky into Portuguese. Many scientists from Portugal, Spain, France and England worked on both the Russian and Portuguese versions. As a result, false concepts spread out among scholars and ordinary readers about the personality of Ibn Māğid, his knowledge or his science, and his contacts with the Portuguese.

For the above reasons, I thought the photocopied poem of Shumovsky must first be cleared up of falsification and defects. Then, its translation and introductory analysis would be of real significance. This is what I did my best to achieve. I am sure much more should be added. I am convinced, too, that it would be quite beyond the power of a single person to say all that must be said upon such a wide subject, in one relatively short account. Nevertheless, I hope this work would give an initial solid basis and preliminary comments for further studies.

PREFACE

As-Sufaliyya comes next to the first and most important writing of Ibn Māğid, I mean «Hāwīyat al-'Ihtīşār fī 'Uşūl 'İlm al-Bihār», or, the Science of the Seas, a Compendium of basic elements, which deals with sailing in the Indian Ocean, the Red Sea and the arabian Gulf, and along their coasts.

The title of as-Sufaliyya implies literally that the shores of Sofala alone are treated. In fact, Ibn Māğid extends the scope of his poem to all East African Coasts from cape Guardafui to Southern Sofala.

In 1918, some scholars⁽¹⁾ knew that a unique manuscript, containing three poems of Ibn Māğid, including as-Sufaliyya, existed in the Oriental Institute in Leningrad (The Asiatic Museum of the Academy of Sciences).

In 1957, T. A. Schumovsky published it in photocopy and into a Russian translation and called it «Three Ruttters of Ahmad Ibn Māğid, the Pilot of Vasco da Gama...». This edition was a hard task. When looking into this book, I was struk by the misleading title, by the numerous incorrect readings, misunderstandings, improper interpretations and mistakes, and ultimate-

(1) Kratchkovsky and Ferrand.

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AS-SUFALIYYA
« THE POEM OF SOFALA »

ARABIC NAVIGATION ALONG THE EAST AFRICAN COAST
IN THE 15th CENTURY

by

AHMAD IBN MĀĠĪD

(825 H./1421 A.D. — 906 H./1500 A. D.)

Translated and Explained

by

IBRAHIM KHOURY

1989

فهرس مواد الجزء الثاني

٢	تصدير
٣	مقدمة عامة
٤	تمهيد
٩	حاوية الاختصار في أصول علم البحار
١٩٨	ترجمة حاوية الاختصار الانكليزية
٣١٨	ترجمة الأرجوزة السفالية الانكليزية
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